The Churchman.

VOLUME XVI. No. 30. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. WHOLE NUMBER, 810.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK: SATURDAY, SEPTEMBER 26, 1846. AT No. 12 JOHN STREET.

The Churchman,

Devoted to the united interests of the Gospel and the Church.

PUBLISHED EVERY SATURDAY,

AT NO. 12 JOHN STREET, UP STAIRS,

Near Broadway.

REV. SAMUEL SEABURY, D. D., EDITOR.

TERMS.

1. *Three dollars* per annum, payable in advance.

2. ALL PERSONS disposed to act as local or parochial Agents, and to make efforts to obtain NEW SUBSCRIBERS, will be compensated as follows:

For every *new subscriber* obtained, and the money remitted forthwith, a commission of ONE DOLLAR will be allowed; or if the money be not paid at the time of subscribing, but remitted, to or paid at the office within the year from the date of the subscription, a like compensation will be allowed. An account will be opened in the books of "The Churchman" wherein will be entered, to the credit of the Agent, all the subscribers obtained by him, and the above commission promptly paid on demand for each and every of the subscribers so paying.

3. In cases where individuals are disposed to act as *gratuitous Agents*, and to forego the compensation of *one dollar* for each *new subscriber obtained*, for the benefit of the subscriber himself—the payment, always in advance, of *two dollars* for each subscriber will be received for the *first year*.

4. For the benefit and convenience of such of our Episcopal brethren as reside in the more *remote sections* of the country—FIVE or more individuals uniting together, and agreeing to receive their papers in *one* parcel directed to *one* post-office, and remitting, always in ADVANCE, *ten dollars*, or in like proportion for a greater number than five, will have the paper promptly forwarded as directed for one year.

5. All Advertisements not inconsistent with the character and objects of the paper will be inserted.

"The Executive Committee" consists of the following persons:—Floyd Smith, Chairman; John H. Swift, John C. Thatcher, David Hubbell Hoyt, and Benjamin A. Mumford. Until otherwise announced, all communications on BUSINESS AFFAIRS may be addressed to the Chairman, No. 12 John street.

ADDRESS

Of Bishop McIlvaine to the members of the Parish of St. Peter's Church, in the town of Ashtabula.

BRETHREN.—Before concluding my visitation of this Parish, there is a matter of no little importance on which I feel it my duty, as your Bishop, to make to you some remarks.

I have in my possession a document in print, which is headed as follows: "The following proceeding from the Records of the Parish of St. Peter's Church, Ashtabula, O., was by permission of the Wardens and Vestrymen, and by request, put in type, and a few copies ordered for circulation." The document is dated St. Peter's Church, Ashtabula, Ohio, Monday in Easter week, A.D., 1845." From this, I learn that the proceedings contained therein were had in this Church. By whom they were enacted, I am informed by the first paragraph, which is as follows:

"The undersigned, members of the Parish attached to this Church, also embracing the entire Vestry of the same, being together and engaged in an interchange of opinion upon the late trial and sentence of the Rt. Rev. Bishop of New York, with the train of causes which produced the result, and finding themselves to be of one mind as to the character of the proceeding, unanimously agreed upon the following expression of their views, and ordered the same to be entered upon the Parish Records, for the examination of their successors."

The document is signed by George Willard, Norman Seymour, David Warner, George C. Loveland, John Booth, Elihu C. Strong, Robt. T. Seymour, Josiah Allen, R. W. Griswold and L. Tyler. These gentlemen ordered it to be entered on the Parish Records, and I suppose they ordered it to be printed and circulated.

Of the contents of that document, I need not inform you. I trust you are not so indifferent to what is thus ordered to be entered on your Parish Records, and then sent abroad in print, and thus made to involve, in the sight of the Church, your whole Parish in its praise, or blame, as not to have carefully informed yourselves as to the contents of the printed paper of which I am speaking. Concerning its intrinsic character, I will only say here, that under the profession of great deference, and submission to, and zeal for the institutions of our Church, it is, in language and spirit, more disrespectful towards those institutions, as represented in the highest officers and the highest tribunal of our ecclesiastical polity, than any thing that ever appeared in print, so far as I know, from any number of persons calling themselves members of the Protestant Episcopal Church in the United States. But observe, it is not in the least because the document expresses a different opinion as to the guilt of the Bishop of New York, from that of the court which tried him, that I now call your attention to it. It contains far more than an expression of a difference of opinion. Its manifest aim is to cast dishonor upon the majority of that court, by dishonoring the spirit and motives and reasons by which the several Bishops composing the majority were governed in the discharge of the solemn and responsible duty committed to them. In this, its evident aim, and in the language and spirit in which the document pursues this aim by personal reflections, of the most undignified and disrespectful character, upon several members of the court who are mentioned by name, it merits the strongest condemnation of all who desire to see the canonical discipline of our Church, not only carried into effect, but respected and sustained.

But, brethren, were this indecorous publication associated with none but those whose names are appended to it; did it appear before the public with no connection with this Parish, as a Parish; were your records unconnected with it, I should not now recall it from the kind oblivion, in which, after it had been for a little while the source of astonishment to its readers, it was universally consigned. It is not because it ever did any harm that I now speak of it. It was its own antidote. A thing may be so evil in itself as to be perfectly innocent in its effects. I never heard that any collection of persons, even in the Diocese of New York, had any desire to imitate the example set by the ten names in this Parish.

The reason of any making this document a subject of remark at present, is, the connection in which it stands with this Parish. Whatever it be, it has been ordered to be entered on your Parish Records. There, it is to be supposed, it stands now. And thus, whether by authority or not, you have all been made partakers of the responsibility.

Now the question is, *by what authority* did the ten persons whose names are attached to this document, order it to be entered on your Parish records? Was it at a regularly called and organized meeting of the Parish that these proceedings took place? Was it by vote of a majority of such meeting that they were adopted and ordered to be recorded? Had it been thus, I should still have felt it my duty to notice it, on this occasion: For it is surely no part of the duty, or the prerogative of a Parish in Ohio, to employ its parochial organizatton, (by which it is pledged to be conformed to the discipline, as well as the doctrine and worship of the Church,) for the purpose of sitting in judgment upon, and bringing into disrepute and ridicule, the supreme judiciary of the whole Protestant Episcopal Church in the United States. Still less is it right that the records of a Parish should be made the means of perpetuating such proceedings. With quite as much propriety might a Parish meeting be turned into a political arena, and the Parish books be filled with political controversy.

But the document bears upon its face the evidence that it was adopted by the Parish meeting. We are there told that ten persons, members of the Parish, "*being together*," adopted this paper and ordered the record. Their names are not signed to it as composing a Parish meeting. How they came together, we are not informed. But that they considered themselves as composing a Parish meeting is no where professed.

I ask, therefore, next, was it at a duly called and organized meeting of the Vestry of this Parish, and by a regular vote of the same, that these proceedings took place? Were it so, I should still feel it my duty to bring the matter to your attention at this time. The duties and prerogatives of a Parish Vestry are specified in our Canons. I discover in those Canons no evidence that it is made any part of the duty of a Vestry to sit in judgment upon the decisions of the highest tribunal of the Church, and upon the reasons, spirit, and motives of the Bishops composing that tribunal. On the contrary, I can imagine no abuse of the Vestry-organization more improper, more fraught with confusion in the Church, with dishonor to its institutions, disrespect to its discipline, and all evil among its members than precisely such proceedings as those in view, supposing them to have been enacted by the Vestry of this Parish.

But of this there is no evidence. On the contrary the document seems to have been worded with a view to avoid that supposition. The ten names are not signed there to as Vestrymen, or as constituting a Vestry. They appear as individuals, without any corporate association, we are told that they "*embrace the whole Vestry*," and that these ten Vestrymen "*being together*," adopted this paper and ordered it to be entered on the Parish records. But, my brethren, you do not need to be told that the being together of all the members of a Vestry, does not constitute a Vestry meeting. The question is, not whether they were all together, but how they came together, whether by that call, without which a Vestry meeting cannot be held; and whether, if properly called, they were duly organized according to law. Nothing of this sort being pretended to, in the document, I am obliged to conclude that it was not the act of the meeting of the Vestry, though it was the act of the persons who held the place of Vestrymen in this Parish.

I have now then to inquire by what authority were those proceedings ordered to be incorporated with your Parish records? Is there any power here, but that of a Parish, or Vestry meeting, to make minutes upon your books? Have any twenty or thirty individuals coming together, and discussing high questions of Church discipline, a right to use your records for the purpose of giving dignity and perpetuity to their opinions? Would it make the least difference were they all Vestrymen, as long as they acted *individually*, and not in a regular Vestry meeting? You know, brethren, as well as I do, the only answer of common sense to these questions.

Now, the conclusion is this: If these proceedings were enacted neither by a Parish meeting, nor a Vestry meeting, duly convened, but only by ten individual members of the Parish, (whether Vestrymen or not is of no importance,) then the entering of them on the records of the Parish is an assumption of authority which has no possible excuse; an invasion of the rights of the Parish; and an invasion of the laws of the Church, which ought not to be tolerated among you, and especially when the whole object was to give consequence and permanence to reflections and expressions exceedingly unbecoming a people professing the most ordinary regard for the institution of our Church, and particularly unbecoming to a Parish so emulous of the praise of the most undeviating churchmanship.

On the other hand, if I am to suppose that it was the Parish, which in its own meeting, or by the Vestry, as its representative body, adopted and ordered to be recorded, these proceedings, then I have only to say, in a word, what I have before said more at large, that the assumption of such business by a Parish, is for many reasons, exceedingly objectionable, and the wonder is that any of you should not see it in that light.

Now, my brethren, whether it enters into my right, as Bishop of this diocese, to require that this offensive document be taken from your records, I do not now need to discuss. I shall make no requirement, not even a request. But I have a right, and it is my duty, as your Bishop, to express to you my mind as to these proceedings, and having done so, to shape my own course hereafter according to what you shall choose to do.

Innocent as this document is of all injurious effects beyond this Parish, it is a direct attack, in highly offensive terms, and in a most disrespectful manner and spirit, upon the motives, spirit and proceedings of the court, before which the Bishop of New York was tried. No matter what Bishops are named—or not named, the indignity, in being offered to any, and especially to the majority, is offered to the whole court, and through it, to the whole church of which it was, for the purpose of that trial, the representative. Having been a member of that high tribunal, I must consider myself as one of those to whom the disrespect is offered. And as long as that document shall be allowed to remain on the records of this Parish, I must consider the whole Parish as tacitly sanctioning the impropriety, and sanctioning its being perpetuated; and whenever I come to visit you, as your Bishop, with that language on your records to meet me, I shall have reason to feel that the disrespect to me, and the institutions of the Church, is just the same as if the document were each time, and in my presence, formally adopted and recorded anew.

What, under present circumstances, would be my duty when I should make my present visitation, I have long considered. At one time, I thought I must decline entering your Church for the performance of any official act, while those proceedings should remain on its records. I thought of meeting candidates for confirmation elsewhere than in this place. My conclusion, however, has been to make my visitation as usual, and bring the case before you as I have now done. What you will choose to do, I know not. What you ought to do as a Parish of Episcopalians, out of respect to the discipline of the Church, and your Diocesan, is very plain. I shall expect to hear from you in writing, whether the record of the proceedings, I have been speaking of, is to be removed or not. What I shall receive from you will guide me as to the course which it will be my duty to pursue in my future relations to this Parish.

I think it proper to add that I must decline all communication from any individual, or body of persons on this subject, in this Parish, except in writing. The document complained of is in writing, recorded and printed and circulated by its authors, and has been copied by one of the papers connected with the Church, and thus made notorious. I have put the communication now made to you in writing, and a copy will be furnished to you, whenever it shall be requested by such person or persons, as shall be authorized by the Parish to do so. CHARLES P. MCILVAINE.

Bishop of the Prot. Epis. Church in the Dio. of Ohio.

Ashtabula, May 29, 1846.

THE DAY IS FAR SPENT.

[*From "Sermons on duties of daily life," by the Rev. F. E. Paget, M. A.*]

Far spent indeed it is even to the youngest, and healthiest, and strongest among us; far spent, inasmuch as by every one of us time has been wasted which can never be recalled, opportunities neglected, which will never be vouchsafed again, talents abused or frittered away, not one of which can be so treated with impunity, and means of grace despised, not one of which but if duly improved, would have shown itself of inestimable value. The day is far spent. To many of us but a few more working hours remain. And this we know by our own sensations. We feel the inroads of time, the ravages of care and sorrow, the weariness of lengthened toil. The infirmities of advancing age, and the failure of our powers of life are unequivocally warning us that night is coming on, that before long we shall be able to work no more, that the years draw nigh when we shall say that we have no pleasure in them. To none of us is there any assurance that the day is not far spent, for even though in respect of the years alloted to man, we may not have yet lived out half our time, who can tell that his sun shall not go down while it is yet day? who can tell how near, or how far distant, that night may be in which his soul may be required of him?

"It is toward evening!" Hour after hour has passed away;—the early dawn—the fresh and joyous morning,—the scorching noontide with its heat and burden,—the afternoon with its weariness and exhaustion,—each in turn have departed; and change, and chance, and sin and sorrow have been companions of each. The hopes which we conceived in the brightness of our prime have shrunk and withered: the schemes which our maturer years were to have ripened, have, for the most part, ended like untimely fruit in rottenness and decay: yea, whether in the main, success or disappointment has been the result of our exertions, the closing day must elicit from every one of us the same confession that "all is vanity."—Pleasure, riches, power, rank, youth, strength, beauty, health, all perish in the using. "Vanity of vanities. All is vanity!"

"It is toward evening!" Hour after hour has passed away; and though we have labored on to the last, not an hour has elapsed but some one of our fellow-laborers has been called from our side to go home, and receive his wages from the master's hand. When we were children, the children whom we loved, and who were the companions of our merry games, died around us, perhaps, the first taste of that sorrow, which has ever since been mingled with our cup. In our youth we were shocked at seeing those of our own age fall beside us under some sudden blow, and we mourned at the time with all the depth and emotion of young and feeling hearts. But we lived on; yea, we lived to manhood still shocked and warned by the successive deaths of those cotemporaries who seemed but as yesterday to have the same prospects of life with ourselves.

And now, as in increasing years we look back and see, perhaps, not one in ten of those with whom we started on our career, surviving: as we find our children ready to succeed us, and a new generation preparing to supply our place, and as we feel within ourselves the certain signs of decay and dissolution; what thought,—as year by year, Advent and Christmas, Lent and Passion Week, Easter and Whitsuntide return, (seasons sanctified each by its own associations of the past;) what thought, I say, can come more naturally to our minds than this, that our remaining time must needs be short; that our opportunities of serving God in the course of His House are rapidly drawing to an end; that "it is toward evening, and the day is far spent?"

Amid such reflections as these (and I have named but a few of the most obvious of those which must find an answer in every heart,) I know nothing but the thought of Christ's abiding presence, of His being in us, and with us, the Sharer of our trials, and the Companion of our pilgrimage, which can in any way fill up the aching void occasioned by bereavement; which can pluck out the stings of sorrow and disappointment, and change our despair and repinings at the vanity of things temporal, into grateful acknowledgements, and childlike trust, that He, who in hitherto preserving us, has, at the same time, been gradually weaning us from this world, and therein has afforded us abundant grounds of hope that He, who has hitherto delivered, will yet deliver.

It was the Psalmist's humble trust that the loving kindness and mercy of God should follow him all the days of his life; and surely they who are conscious that they are endeavoring to walk in the Psalmist's steps, may repose themselves on the same comfortable hope.

Pilgrims along life's stern and dreary way, we have still, like the disciples on the road to Emmaus, a companion in our path, Who walks beside us, unseen, indeed, yet close at hand, Who sympathizes with us, having shared our infirmities and sorrows, Who is our Brother as well as our Lord, Who, though as yet our eyes are holden that we should not know him as He is, knows us, and loves and pities us in spite of that knowledge, and Who is willing to tarry with us, and to be the Guide we so much need, or rather, Who hath already guided us, and hath talked with us by the way, even before our hearts began to burn within us.

How gracious have been His counsels to every one of us! Oh! how great has been the sum of them! For creation and preservation, for regeneration and adoption,—for the blessings of this life, and the hopes of another; for Redemption purchased for us, and the Church and the Sacraments, provided to apply it to us; for the mercies bestowed upon us every day, for the protection vouchsafed to us from hourly perils, what thanks do we owe Him, Who never slumbereth, nor sleepeth, Whose eye is ever upon us for good, Whose ear is ever open to our prayers? Can we doubt that the past is a guarantee for the future. Can we hesitate as to *Whose* presence should go with us, in order to secure us rest? Can we be uncertain as to the fittest prayer to Him Who alone can preserve our going out and our coming in from this time forth for evermore?

"Abide Thou with us: for it is toward evening, and the day is far spent." God our Father, our Redeemer and our Sanctifier, has been with us hitherto, and that is the guarantee, that unless we grieve Him, resist Him, and drive Him from us, He is ready to continue with us to the end. "Why art thou," then, "so vexed, O my soul; and why art thou so disquieted within me? O put thy trust in God: for I will yet thank Him, which is the help of my countenance, and my God."

Communications.

For the Churchman.

Rev. Mr. Editor,—Permit me through your influential columns to offer a few thoughts in reference to the approaching Convention, and the line of action which had best be pursued.

The sound Churchmen have the choice of two systems of proceeding—the one positive—the other negative. They may bring forward some definite proposition in regard to the state of things in the Diocese, the legality and justice of the sentence of the Court of Bishops, the mode of relief to be adopted, the injury done to the Diocese by the ill digested and unjust Canon under which our Bishop was tried, and many other points which will readily occur to the mind. Or they may remain quiet, transact the ordinary business of the Convention, and then adjourn without touching any of the above mentioned topics.

To determine which course ought to be adopted at the ensuing Convention, let us briefly review the proceedings of the last, and see how we stand.

The last Convention met under the most peculiar circumstances. Without any fault of the Diocese, it found itself manacled, fettered, and gagged. Its spiritual head by arts and practices, of which I shall not here speak further, had been prostrated, and debarred from exercising any of his ministerial functions as Bishop in the Church of Christ. No provision had been made by the General Convention for this state of things: the Diocese of New York was virtually laid under a sort of interdict, and it cannot be doubted that it was the desire of her enemies to produce such a result. While they rejoiced and exulted at her calamity, the friends of the Church were perplexed and divided in opinion. Some of sterner mould and loftier purpose were willing to endure to the uttermost the rage of persecution and the inflictions of malignant hatred—they were willing to submit to the blow as permitted of God for his wise and merciful purposes, and wait for his deliverance in his own good time. They were willing to endure wrong and injustice for a brief period, that the responsibility and reckoning of those who had committed them might be the more ample and terrible. Could this course have been heartily and unanimously adopted, no doubt the result would have been proportionably great and beneficial in the end. The sight of the largest and most powerful Diocese in the union reduced to this unhappy condition, deprived of the services and ministrations to which of right she is entitled, condemned for three years at least to have her candidates for orders unordained, her youthful members unconfirmed, her churches unconsecrated, her parishes unblessed by the presence of a Bishop, and submitting to this severe dispensation of God with patient resignation, unwavering faith and humble hope, would have commanded the sympathies of the Church throughout the world, if it could not soften the hearts of her merciless and implacable foes; and the moral influence and sublime spectacle thus afforded must have led to a speedy removal of her sufferings and remedy for her wrongs. This course however demanded a constancy and heroism for which all were not prepared, and another system was adopted in view of the exigency of the case, which promised some temporary relief at least, and was adapted to lessen the keen feelings of suffering and oppression. The Standing Committee were recognised as the Ecclesiastical authority *pro tem.*, and empowered to obtain such Episcopal aid as might be necessary; and as our wronged and suffering Diocesan objected not, the scruples of many were overruled. This too was in accordance with the principle of a proposed Canon which passed the House of Clerical and Lay Deputies at the last General Convention, but was rejected by the House of Bishops. Why some of those dignitaries voted against a measure which was essentially necessary for the welfare of a Diocese in the situation contemplated by the Canon, and which our own now unhappily exhibits, your readers will readily understand.

Such was the action adopted by the friends of the Church at the last Convention, and it met with the most determined and frantic opposition. Intrigue and hatred had met with a partial success: the Bishop of New York had been suspended, and *mirabile dictu* suspended INDEFINITELY, and it was said that his pure minded, impartial, and kind hearted judges who had found him guilty intended that the sentence should operate for the term of his natural life, though they omitted or dared not to say so officially. It was hoped that as matters had proceeded so far he would give no further trouble by resigning, but their expectations were balked; he with proud self-consciousness of right and innocence stood firm where he had been placed, his friends, priests, deacons and laymen, also stood firm, nor would suffer that the Diocese should add wrong to injustice, or insult to injury. In vain was attempt after attempt made, and urged with all that intellectual power, and oratorical art, and deep-seated malevolence could do—in vain were menaces hurled upon the heads of the clergy, and sneers launched against the high minded and faithful laymen who opposed their schemes—in vain did gallery partizans with cheers, and clapping hands, and serpent hisses, desecrate the house of God, and violate the order of a council of the Church: and in vain did boisterous demagogues perch themselves ON THE BATTLEMENTS OF MORALITY, and exhibit themselves as advocates of religion and virtue to wondering and laughing spectators. That which they were bent upon effecting, viz., *to force a resignation of Bishop Onderdonk by a vote of the Convention in its favor* was signally and repeatedly defeated, and the evening of the sixth day of wordy strife and party machination saw them withdraw from the field of conflict baffled, dismayed, and despairing.

Such is a brief sketch of the position in which the affairs of the Diocese were left at the conclusion of the last Convention. Subsequent events have shown the wisdom of the course adopted. The uneasiness has been avoided which the want of all Episcopal ministrations must inevitably have caused in the minds of that large majority of sound Churchmen, who are disinclined to the patient endurance of wrong and suffering. The Bishops of Michigan and Western New York have kindly responded to the invitation of the Standing Committee, and aided their afflicted brother and his bereaved parishes. Candidates who have completed their full term may obtain holy orders, and young men who feel in their bosoms the ardent desire to become ambassadors for Christ are no longer repelled from the Church's portals, because there is none to admit them to the probation required. Thus then a temporary relief has been obtained, the necessity of immediate action obviated, the minds of Churchmen tranquillized, and we are enabled to look forward with somewhat of hope and calmness to the future. And this view will, if I mistake not, enable us to determine what ought to be done by us at the next Convention.

With one exception, presently to be mentioned, I think all positive action on our part should be avoided. The great questions alluded to at the beginning of this article must be settled by the General Convention, and it will probably be necessary for the Convention of this Diocese to adopt some action in reference thereto. Another Convention, however, must be held before the General Convention meets, and, whatever course is determined upon, *then alone* will it become expedient and necessary to act. Suppose that we should obtain the most decided and triumphant expression of opinion at this Convention upon any one of the test questions, to which we have alluded, touching the sentence, &c., nothing effectual would be gained; the most desperate and unscrupulous efforts would be made to reverse or do away with the force of the Resolution at the next Convention; and our adversaries would have some definite point against which to direct their attacks, and keep the Diocese in contention and distraction for the ensuing twelve months. Whatever we can do now we shall be able to do as well next year; our strength is continually increasing: many right minded but deceived individuals are recovering their senses: the popular frenzy once so violent is dying away: the proceedings of "the Court" are examined more and more by the pure and steady light of justice and candor: the falsehoods at first so wickedly promulgated and so greedily swallowed have become nauseous and wearisome. The din and clamor at first raised by our opponents have ceased through downright exhaustion and want of breath; and though it is true a recreant or furious partizan may now and then seek to renew the cry, yet as Dryden translates Virgil—

> "They raise a feeble cry, with trembling notes;
> But the weak voice deceives their gasping throats."

The action which has been already taken frees us happily from the necessity of mooting the question of an Assistant Bishop. One argument in its favor was the necessity of obtaining Episcopal services, but we now see that these can be sufficiently obtained in other ways, during the continuance of this pressing emergency. And true Churchmen should allow no consideration of relief or expediency to interfere with the great constitutional and legal questions involved in the sentence of Bishop Onderdonk. No compromise ought to be talked of, no measure determined, till that proceeding has been passed on in the General Convention. And though a certain dignitary thinks that "ten thousand General Conventions concentrated into one cannot touch it," we opine that one, 'solitary and alone,' will be found abundantly competent to the task. If the Diocese should ask for an Assistant, and then the sentence should be revised and pronounced illegal, or a relieving canon passed, or any other method employed, by which our Bishop should be restored to his rightful seat, what need would there be of an Assistant Bishop, and in how false a position would the Diocese have placed itself by asking for one? But we shall not argue this question at present, as our only object is to show that this point need not come np at the next Convention, and if presented it must inevitably give rise to much discussion and difference of opinion among the friends of justice and order.

It has been intimated that the Report presented by the Committee of Twenty at the last Convention will have to be taken up at the next, and proceeded with in order, but I humbly apprehend that is a mistake. By reference to the journal, page 94, it will be seen that the business before the Convention, viz., the consideration of the Report, was *laid on the table*, i. e. *indefinitely*, and not until the next Convention, and of course the matter terminated with that Convention. Any subject therein mentioned, may indeed be brought up at the ensuing Convention, but it must be by resolution as *res integra*.

One point which *must* come before the Convention is the settlement of an adequate allowance for the Bishop. Of course every motion or measure tending to his comfort and relief will be violently opposed, but the harder the strife, the more signal will be the triumph. No doubt a very formidable case will be made out against us by the opposition, for lawyers whether actuated by hatred or a fee can obscure the plainest question and make a mole-hill into a mountain. They can have bright after thoughts, and find out that though "in the most logical and argumentative speech ever heard on the floor of the Convention," they have been arguing for a resignation, yet that they have been wholly in error, and should have contended for a vacancy. Such luminous intellects and Protean debaters will doubtless be able to show reasons as "thick as black-berries," why the Bishop should be starved to death and the Diocese withhold from him his legal rights. We trust, however, in the good sense, the honor and the justice of the majority, in which number I trust I may include many of those who vote against us in other points. It seems to be generally allowed that after the defraying of the necessary expenses of the visitation of the Diocese, the balance is rightfully due to our afflicted Diocesan. A forward youth at the last Convention, declaimed against dividing the income of the fund, and insisted that the Bishop was entitled to all or none; but this difficulty will be obviated by the understanding that the Bishop assents to the arrangement; for though he be entitled to the whole, he may surely give up a portion of his right, and thus merit praise for his magnanimous self-sacrificing spirit. And the 5th section of the Act of Incorporation makes it incumbent on the Trustees "to conform to any instruction that shall be given them by the Convention touching the management of said Fund, and the disposition of the income thereof,"—Journal p. 26. So that we have a legal as well as a moral right to direct the payment proposed. And when further we consider the *means* by which the Bishop has been reduced to his present condition, each true friend of the Church, will hasten to show by this act some sympathy with his sorrows, and his desire to mitigate in some degree his unmerited sufferings. The question too, should be proposed at as early a period as possible, consistent with the rules of order, and be carried through without unnecessary delay. To this end we must be on our guard against the skilful parliamentary tactics of the opposition. We must guard against those long-winded speeches inflicted on us last session; we must not run in chase of those "tubs thrown out to catch whales," which were then so plentiful—there must be no resolution offered to gain time, to occupy hours of useless debate, and then withdrawn, just as a test vote was going to be taken. By these means our immense lay majority last year was frittered away: the country delegates came unprepared for so long a sitting and had to return home, while the rich delegates of Kings and Westchester, to say nothing of the aristocratic New-Yorkers, were abundantly furnished with the means to remain a twelve-month. Had the Convention continued for a month, none but these conld have remained, with a few exceptions, and then what glorious divisions they would have had, and how loudly would the organ of sedition have trumpeted forth the SENSE OF THE DIOCESE. A suitable way to guard against these inconveniences may be to resolve, when the question of salary comes up, that after a reasonable time all debate shall cease, and the question be taken, and this, if done on the second or third day will give a fair expression of the sense of the Diocese. This mode of abridging useless talking, styled *slang-whanging* by a contributor of yours, has high authority in its favor. The necessity of this will appear from the fact that on the Friday of the last session the vote of the Laity on the election of the Standing Committee was: Church, average 78; Anti-Church, average 56. Total, 134: while on the Tuesday following, the vote of the Laity on Dr. Wainwright's amendment, was, Ayes 55. Noes 48. Divided 2. Total 105. Showing a very great diminution in the Church party, while the Anti-Church, for the reasons above specified, held their own. And much of the time was occupied in hearing a lacrymose tale of an unhappy being on her death-bed, and in listening to the account of some scandalous caricatures. If we come to the Convention for no higher a purpose than this, we had much better stay at home.

I trust, Mr. Editor, that these remarks will be received kindly. I should not venture to present them, did I not believe that they are just and sound, and that the measures suggested are advisable in the present emergency.

CHARITAS.

For the Churchman.

PRAYER FOR THE DEPARTED.

Mr. Editor,—Concerning the "collocation" of the words in the burial prayer, "we *with* all those," it seems agreed by Contributor and myself that they *may* have either his interpretation or mine; only he thinks his the more "natural;" while I plead the excision of unequivocal prayer for the dead as a presumption, a most imperative logical and moral presumption, that learned and honest men would not retain and impose such prayers in an equivocal form. That either view is to be 'naturally' preferred is far from evident; even Dr. Johnson bungles wofully at the word "with," almost acknowledges his inability to do it justice, pronounces its use to be "very lax and various," and offers not a hint that I can turn to either Contributor's account or mine; and Tate and Brady (Ps. xxxiv. 29) chop round the 'collocation' in two lines—"O *magnify* the Lord *with* me, *With* me *exalt* his name." But if the phrase will only *endure* my sense, (and it *assumes* it very readily,) candor and fair dealing decide in its favor. My appeal to "good scholars" was no shrinking from the merits of the question, but an explicit reference to them, to the cardinal rule that "custom is the law of language," the custom recognized by 'scholars good' enough to bow to this rule, instead of making a law each for himself: they find, in usage, no decision that convicts our formularies of praying for the departed. Of this rule Mr. Palmer is a witness who is both a "scholar" and interested against my [illegible] of it; and he is intelligent enough and frank enough to subdue "the influence of his preconceived opinion or prejudice," and affirm unqualifiedly that supplications "for those that rest" were "omitted," "relinquished," in the second book of Edward: he even *argues* the matter in a note—"that prayers for the dead are not *entirely* omitted . . . . is not clearly or satisfactorily proved; . . . . such a petition was not intended by the revisers of the English liturgy in the year 1551 . . . . how are we to account for their omission in the communion-service?" (Vol. 2, p. 95, *Ed.* 1836.) Should, therefore, Contributor produce his charge of my contradicting!! the Apostles' Creed, (concerning *hades*, the resurrection, the judgment, the Church, the communion of saints!!!) he will please dispose of Mr. Palmer first, or rather of "Cranmer and his associates." It would be an odd impeachment, for them, for him, possibly for me.

Another witness opposed to the opinion I adopt, but *not* a frank one on this point, like Mr. Palmer, bears his reluctant testimony of the Prayer for Christ's Church Militant. It is Wheatly,—who says, "though the direct petition for the *faithful departed* is still discontinued, yet, were it not for the restriction of the words, *militant here on earth*, they might be supposed to be implied in our present form, when we beg of God that *we* WITH THEM *may be partakers of his heavenly kingdom*:" —only mark the lubricity—"were it not—might —supposed—implied,"—a pretty sequence! Still, with however bad a grace, the concession *is* made.—In our liturgy, the words "here on earth" were erased, being but a surplusage; for departed saints, "resting from their labors," belong not to the Church Militant; having "fought the good fight" their combat is over, whether with the world, the flesh, or the devil. Besides; the thing prayed for is that we may "follow their good examples," so follow them "that with them we may be partakers," &c.; and if the prayer included *their* bliss, it would be contingent on our imitating their virtues,—a result which calls for another note of admiration!

The passage is merely a "commemoration" of the "dead in Christ;" and so is the one in the funeral service. Both ask of God our participation or communion, with the saints gone before us, in the complete beatitude procured for us and them by the Redeemer, the fountain and centre of our fellowship. That in the Communion office was adopted in 1661, by the Convocation which sat a month or two after the Savoy Conference; and it had the assent of Parliament and the King in 1662. Being a mere Commemoration of the dead so far as that subject is affected, and the only petition it contains being for "Christ's Church Militant here on earth," it was an addition of no controversial importance, and accordingly is not named in the Preface, or in Wheatly's enumeration of things added or altered. Overall had died in 1619. Cosin was a member of the Savoy Conference, and being a bishop, of the Convocation likewise. Sparrow was a supplemental member of the former, and an archdeacon, but did not become a bishop till 1667. The remarks appealed to in the Churchman, of these three divines, refer to the burial prayer, and merely assert, without attempting to prove, that its request includes the departed. Neither of them can properly rank with the Compilers of our Liturgy. And the real Compilers, in dismissing prayers for the dead and the eucharist at interments, expressed by that act (for *such* an act *could not* be a naked one) an authoritative discountenance of both practices: as have quoted from Mr. Palmer, a "petition" of that sort "was not intended" by them.

My opponent returns to his *one* Scripture, "supplication for *all saints*." I gave him five passages in which "all saints" did not include the departed; this being another appeal of mine to the *norma loquendi*. He interposed against three of them, and I replied; since which he has left me the whole five; and he has produced none to countervail them. Have I not 'usage' then on my side? On 'usage' I rely, and will add a thought or two more, to make it clearer. The word "all" must frequently be qualified; not only when "the context" or "the nature of the case" requires it, but also when those to whom it is addressed would understand it in only a limited sense. "I have confidence in you in *all* things," saith the apostle to the Corinthians, who knew but too well how much charity and hope there were in this encouraging commendation, for they were eminently fractious. To this Church he writes, "I thank my God on yonr behalf," merely in general terms; but to the Romans, "I thank my God for you *all*," yet surely not meaning that 'their faith' was so unimpeachable and effective that he had no occasion to mourn over a single individual of their number. "I know that I shall abide and continue with you *all*," was not understood by the Philippians that there would be no death among them till Paul's return. These are but specimens of a large class to the same effect. Nay more, it is a sound requisition, that if "all" is to include other persons or things than pertain obviously and usually to the noun joined with it, that wide sense must be either expressed or proved; if not, it must be disallowed. Thus, to attempt a syllogism, a contrivance in which I have no skill and exceeding little confidence,—the Lord is "the God of the spirits of *all* flesh,"—the brutes as well as men are flesh, for "there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds," —*all* these kinds of flesh have their appropriate spirits, "the spirit of the beast that goeth downward to the earth,"—THEREFORE 'God is the God of the spirits of the elephant and the ass, of the dolphin and the anchovy, of the vulture and the owl,'—there is scripture for every limb of the logical formula:—but is this what Moses intended? Did the Israelites and do Christians so understand him? Just so the departed righteous are "saints,"—but the word "all" is entirely insufficient to evince that St. Paul included them in the "supplication" he enjoined.

Again; if prayer for "*all men*" should extend to "all" departed men, as Contributor seems now to grant, the *un*righteous dead are not to be excepted because revelation does not specify what benefit may thus be procured for them. Just the reverse: the command being assumed to pray for "all," faith instantly allows that some unknown good will result, and utters a general petition to that effect for 'the dead *not* in Christ.' And so comes in Universalism. Nor can it be met, except by advancing the postulate, which it is and that irrefragably, that there is no reference to departed souls in either of the expressions, "all men" or "all saints."

Reaching this point, may I offer a better view of the state of the discussion between Contributor and me than all the syllogisms that could be fabricated, even were Mr. Babbage or the patentee of the hexameter mill to invent a machine for them, and drive it by steam? Conceding that the case of Onesiphorus (let me here say that Archbishop Usher agrees with me) depends on the 'one text,' "supplication for *all saints*," he alleges the *presumption* that those words must be understood in their abstracted and widest meaning. This is not unfair, and it puts the *burden of proof* (disproof) on his opponent. For this purpose, I appeal to usage or custom, '*the law of language*,' and adduce five texts containing the very words "all saints" in which the departed are not involved, the passage "all men" which affords a lethal objection to that interpretation, and others which effectually release the "all," so that 'the law of language' bearing on the phrase in question is entirely disencumbered. That done, this 'law' stands forth in the controlling strength of a *postulate* in my favor; and the '*burden of proof*' recoils on Contributor, i. e. the postulate must be annihilated: THAT is the position of the argument now. And he must relieve himself of the 'burden,' not by reproducing and again reproducing some disputed passage, whether in syllogistic phase or otherwise, but by considerations drawn from without it. Until his cause is rid of the 'burden of proof' it cannot stand.

Should Scriptural prayers for the 'whole Church' be brought to the rescue, a similar process will consign them to the same fate. These possibly are what he has "omitted for brevity's sake."

No mention is made of prayer for the dead in the four passages I brought concerning burial and funeral lamentations, or in the score or two of others not cited; but Contributor thinks that the omission proves nothing. Not so. Does he not perceive the omission to be of a greater point on his theory, while the less is broadly displayed? Such is not mere silence, but "expressive silence," the "expressive silence" of the Spirit of God. Why not regard it as a modification of the "still, small voice" which Elijah acknowledged to be that of the Almighty? If prayer for the departed soul be valuable, and so a duty, how infinitely more valuable and imperative than the interment of the corpse? how much to be preferred, whether in the act or the record, to mourning ceremonies? And when the record, the inspired record, is altogether mute on this point, while it is loud on the others, can we avoid the conclusion that neither the value nor the duty of the former were allowed by the Holy Spirit?—For myself, I hold these four silent scriptures, care for the dead being the very topic in hand, to outweigh all the arguments, of all sorts, in favor of prayer (proper) for departed spirits. No matter how much or how little the practice was observed, no matter by what reasoning or authority it was defended, the Source of truth and faith refused to notice or know it, even while bestowing commendation on customs far beneath it in importance, if it has any importance at all.

That the "usage" was "general" among the Jews and primitive Christians, is a mere assumption; so likewise that it was "undisputed." Besides the one example in Maccabees, not a trace of it is found in the Old or New Testament, in the Apocrypha, the Apostolical Fathers, or Justin Martyr, the annals of the Jewish Church, the apostolic, the primitive.* That only example is commended by the narrator, which I have allowed to be a mark of its being accounted "praiseworthy." And this its apocryphal existence and acceptance I deem the most "probable" solution of its entrance and speedy prevalence in the Christian Church. Contributor 'thanks me for the admission' that the Jews held it to be "praiseworthy;" and, forgetting that the Holy Ghost never ratified their praise, he asks, 'Did Christ or the apostles condemn it, or the early Church discontinue it?' Now, this would be flying off at a tangent from Scripture to mere tradition, 'uncondemned' because unnoticed, were it not that he thinks he sees in the former "language which justifies and adopts it into the Christian economy by inevitable inference." He will not go beyond the word of God. No sound Churchman will rely on mere tradition in what may affect the interpretation of prayers imposed on our clergy and people. Contributor will abide by the fate of his scriptural argument, and allow the usage, and whatever bearing it may have on our formularies, to stand or fall accordingly. Whether my poor effusions have helped to determine this matter, is not for me to say.

I have to regret, Mr. Editor, that I am a day or two behind time, and much more that my piece is rather long; but I was unable to do better.

Your OLD FRIEND.

Sept. 14, 1846.

Since Christ appointed bread and wine for his sacrament, and not only blessed both, but distributed both, with words appropriated to each kind, we do not esteem that to be a true sacrament in which either the one or the other of these kinds is withdrawn.—*Burnet*

For the Churchman.

Mr. Editor: Your correspondent X., in the last Churchman, has opened upon a subject of great importance, and deep interest to some, *at least*, in the Church. The question, is the present distressing condition of our Missionary operations, Home and Foreign, (for both seem to be involved in one and the same predicament, and threatened with the same ruin;) the fault of the Church, or the fault of the system? has often occupied my own reflections, as well as the reflections of others who are more immediately interested in the result of these operations; (being the beneficiaries, and laborers in the mighty field than,) those who are blessed with the regular ministrations of the gospel in the older states can be supposed to be. And, apart from all consideration of the shadowy spectre of Central despotism, raised by X., in the former of our two Boards of Missions, I have ever been led to the conclusion that the fault lies deep in the system upon which these operations have been conducted from the commencement. That it was faulty at the beginning is clearly demonstrated by the changes that were made in some of its details, soon after it went into operation; that these changes were of too superficial a character to reach the defects of the system, was soon made equally clear by the crippled condition of both the Boards: in consequence of which, the whole work was seriously threatened with suspension at various times during the past seven years; and by the occasional necessary resort to extraordinary measures to raise "the faithful dollar," wherewith to redeem their pledges of a starving stipend to the Missionaries in their employ. That it continues defective, is fully proven by the coming crisis. The operation of the *System* has been like the movements of a bad clock.—Going, but going erroneously, tending continually towards the point of rest; yet, while in operation deviating more and more widely from the right and true.

That this is the fact, is well known; and to none better than those engaged in the obscure but benificent work of the Domestic Missionary service. I speak more particularly of this branch of Missions, as ten years' service in the West has enabled me to speak from knowledge, gained by hard experience. The Board of Missions say the fault is with the Church. The facts show conclusively enough, that the present system is not a favorite one with the Church; but it is a question worth considering well, should the Church be censured for not coming up to the support of a system confessedly defective and manifestly inadequate and unsuited to the work in view? or should not that system be subjected at once to a thorough revision and re-constructed on principles developed by the experience of the past ten years, as at once in stricter conformity with sound Church polity than as it now exists, and better adapted to promote the object of the Missionary organization in the Church?

That the present system is defective, I hold to be unquestionably true; but I do not think it cause of censure to either the Church or her Boards. It is the simple result of want of experience. It was adopted by the Church in general Convention and committed to the Boards to be carried into effect, but to both, the work on the extended plan proposed was new, and it was scarcely reasonable to expect that a perfect scheme of operations should at once be excogitated, and put into successful practice a thousand miles distant from the Board of Managers; and that too, mostly through the agency of young and inexperienced Missionaries, as was certainly the case in the beginning of our Western Missions; and continued to be the case for years. The plan in its practical workings was not properly Church-like. The Missions as such, were not essentially Episcopal. The Clergy thus employed stood related to their Diocesans, if settled in a Diocese and to their Conventions according to usage and canons it is true in a certain sense; but they owed another allegiance to the Board to which they were required to report their labors, and were held answerable in their very sustenance by it. The Missionary was removable, that is, by the Board at the instance of the Bishop, his station would be broken up, and he cut off from the means of livelihood until happily he might find another station, or an independent or self-supporting parish willing to receive him: and all this without appeal or chance of defence if it should be needful, before either the Board or the Bishop, the Standing Committee, or any other tribunal whatever. His Missionary character was no where recognized or provided for by the Church, except in the acts and regulations of the Board of Missions: and one of the most apparent as well as troublesome and embarrassing effects of this state of the case was the gradual merging of the Rectorial character in the anomalous one of the Home Missions, by which, I can safely affirm, the efficiency and respectability both of the Minister were much impaired. His position was, if not a false one, yet decidedly anomalous. His election by a Vestry came to be a mere formality; depending for its effect in any degree upon the source whence his living came, until his parish became self supporting: and to this also, both constitution and canon became subordinate in practice. And at least one instance is within my own knowledge wherein the canons made and provided for the protection of the presbyter in charge of a Parish would have been appealed to could it have been done by the Missionary on the same footing as any other Rector. But the Rectorial character was a mere nullity; and the Presbyter was a Missionary, and had no other recourse than the abandonment of his station, to save both it and himself from bootless annoyance and distraction.

Now that in these particulars the system was, and continues to be faulty, radically, and vitally faulty, as a Christian institution, cannot be doubted. It is inconsistent with any sound and sensible theory of the Church in the United States and with her Constitutions and Canons and ten years experiment has proved it erroneous in practice. It has not answered the expectation of the Church. It has been far too expensive for the results attained; nor have any of the reasons heretofore assigned for the evident want of success proportioned to the expenditure, been at all satisfactory to the Church. I say so confidently, because so the Church has declared repeatedly in effect. Party feeling, and designing partizans may cast obstacles in the way of the Church's duty at times; but I know, and am sure that there are a mind and a heart in her to do her duty with cheerfulness and fidelity, when that duty is made clear and the way and means proven to be consistent with her usages and laws. But here is a point of difficulty. It is easy to discover defects and failures in the operation of any existing institution or system; by no means easy to prescribe an acceptable remedy. However, if you will allow me to do so, I will attempt it in the course of a few short articles for publication in the Churchman. Not in the way of controversy; or attack upon any one, but to place before the Church the conclusions of a somewhat arduous experience and close observation of the workings of the present system on the ground of its operations—as suggestive of the necessary corrections to be made therein.

OCCIDENTALIS ULTIMUS.

For the Churchman.

Mr Editor:—A correspondent of your paper who signs himself "A NORTHERN LAYMAN" makes objection to some of the expressions used by me in a former communication. Whether he was one of those that voted with the majority, does not appear from his article, but perhaps that fact, whichever way it may be, does not affect the nature of the sentiments expressed.

He says, "I must also protest against the attempt arbitrarily to divide the Convention into the two classes of friends and enemies of the bishop. The majority of the Clergy and Laity of this Discese, have never yet professed to array themselves under the personal banner of any man, whatever his station, or however spotless his character, and the day is far distant, I trust, when they will be prepared to do so."

To the last sentence of this paragraph I yield a hearty assent. The Clergy and Laity of this Diocese, I trust, never will yield their principles a sacrifice upon the altar of man-worship. They never will, I trust, allow their church principles so to degenerate as to become subservient to the cause of any individual, however high that individual may be. I did not say, nor did I intend to intimate, that they "had arrayed themselves under the banner" of the bishop, to stand by him right or wrong. But I did say, and I do again repeat my conviction, that a very large proportion of them were not convinced by the testimony that the verdict was just, or the sentence deserved, and that this formed the basis of their acts in Convention. This I do not call acting under the banner of a man, but under the banner of principle. They were not standing by the *man* because he was their bishop or their friend, but because justice required that they should do so. And I trust in God, for the credit of our church, that the Clergy and Laity of this and every other Diocese, will always have the moral courage to oppose themselves to the assaults of injustice and persecution, from whatever quarter they may come.

But a Northren Layman protests against dividing the Convention into the two classes of friends and enemies of the bishop. I am sure that the proceedings of the last Convention will justify me in speaking of the minority, or at any rate of their leaders, as the *enemies* of the Bishop. Every step indicated that they were acting against *the man;* every proposition which they brought forward showed a determination to compass, if such a thing were possible, the utter ruin of the *individual.* The resolutions which they offered declaring the impossibility of a restoration were uncalled for and could not be acted upon, and were only offered for the purpose of prematurely committing the Convention to that declaration. And the pertinacity with which this design was adhered to; the cunning, though perhaps dishonorable, arts of the practiced politician which were resorted to to accomplish this end; the scheming contrivances by which the same identical proposition was brought up again and again, in different shapes, and under such different guises that it needed a practiced eye to detect the same form in such different clothing; all these characteristics of the minority showed such a determined intention to trample upon and destroy *the man* that I think a Northern Layman himself could hardly find a less harsh term by which to express the feeling that actuated them.

And those who opposed themselves to these unworthy efforts, who exposed their secret and insidious objects, who stood up on the side of mercy and charity, who refused to see a powerless man trampled upon, and the wounds of a suffering man opened and scarified, I characterized as the friends of that man. And I believe I was right. And I believe that a Northern Layman will agree with me, that unless the words majority and minority had been used throughout my communication to indicate the two parties, the terms that I used were as appropriate as any which could have been selected.

A COUNTRY LAYMAN.

For the Churchman.

ZEAL WITHOUT KNOWLEDGE.

Dear Mr. Editor,—If I had to compliment the "nominal Editor" of the Protestant Churchman two weeks since for his "extreme coolness," I have now to admire his "fever heat." The prospect of remaining attached to this "unwieldly diocese" for four years at least, and perhaps the whole of his life, has quite upset him.

He is especially severe against a short piece written by your humble servant, and charges him with a *suggestio falsi*, i. e., with telling a ——. If I mistake not, he has again written without book.

Quoth he, "The *suggestio falsi*, is in the intimation of a previous oversight on our part, in regard to the Long Island project, concerning which we had not said one word." The article to which I referred in my piece published September 5, was contained in his paper of August 29th, and he says that before that time "he had not said one word about the Long Island project."

An *inventive* faculty is seldom coupled with a good memory. We turn to the Protestant Churchman of the 22d of August, and find the following editorial notice—"The following communication was received some months since. As the subject has been brought before Churchmen, through the secular press, we now throw open our columns to its discussion."

We now return our young logician his *suggestio falsi*, and beg he will keep it to himself. He had this communication regarding the separation of Long Island *some months* by him, and publishes it with great solemnity, and all that time had never thought of the limit of 8000 square miles. On the 29th of August, he had found it out, and stated it was required by a canon, which would be repealed, &c. (See Churchman, September 12th.) This I called confessing an oversight. On the 5th of September, he acknowledged that it was in the Constitution. And on the 12th, he berates his kind informants in a column and a half of close print. As it is impossible to give the whole, I shall only give a few choice extracts.

"Barking, carping critics of 'The Churchman,' sharp as needles—certain WISEACRES (*the Editor included*)—small shot—unseasonable excitement—steam—old joke—*suggestio falsi*—elevation of the thermometer—study of the Constitution and Canons—uneasy sensation—tripping—erudite thunders—'nominal Editor'—real live one—claws and teeth—"

"Our immorality and impropriety—Christian courtesy and editorial honor—officious critics of 'The Churchman'—'Achates'—Dr. Seabury's manly stand—Bishop Chase—Dr. Turner—Mr. Johnson—Dr. Turner—'The Author'—Mr. Johnson—'The Churchman'—its correspondents—Pharasaical air—ludicrous—moral toss of the head—small matters—our readers—alkali—acid—effervesce—hold them down—paroxysm—King of Delhi—another column."

These extracts give a fair idea of the argument, logic, and pungent wit of this marvellous editorial, which reflects immortal honor on the "nominal Editor." We begin to think the "Protestant Churchman" has got *the right sort of man.*

M. N.

For the Churchman.

MINUTIÆ.

Rev. Sir,—Looking recently into an English Prayer Book, my eye fell accidentally on the 127th verse of the 119th Psalm, (it belongs to the morning of the 26th day,) where I found the reading, "I love thy commandments above gold and precious *stone*." Three English books, (and a small Irish one,) accessible to me, concur; one of Charles II., 1673; one of George II., 1731; and Bagster's Polyglot, 1821. In all the American books that are before me, including the Standard submitted to the last General Convention, it is "precious *stones*." And in the authorised Bible, the expression is, "fine gold," which conforms to the Hebrew. If the phrase in the English Prayer Book is correct for that rendering, as it may be presumed to be, and it certainly is our exemplar, we have the vernacular designation "precious stone," cognate with "sand-stone, lime-stone, pebble-stone, rubble-stone, pumice-stone," &c., which to me is a discovery in my mother tongue.

In the Polyglot mentioned, it does not require a linguist to perceive that our Prayer Book version stands alone—"precious stone:" while, in accordance with King James's Bible and the Hebrew, we have "fine (or finest) gold" in the French, Italian, and German,—and "topaz," from the Septuagint, in the Modern Greek, Spanish, Latin, and Greek.

This variety is of no importance, if only we "love God's commandments above gold and precious stone," "above gold, yea, above fine gold."

With much respect,

CHRYSOLITE.

The Churchman.

NEW YORK, SATURDAY, SEPT. 26, 1846.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

NOTICE.—For the greater convenience of subscribers to The Churchman out of the city,—Notice is hereby given, that all dues may be *remitted directly* to No. 12 John street, postage and exchange, at the expense of this office.

We had intended to offer some remarks in reference to the approaching Convention; but having been anticipated by a correspondent on our first page, we have only to direct the attention of our readers to his remarks. We beg to express our entire concurrence in his views and the hope that his wise, temperate and equitable suggestions may be favorably received. We would also call attention to the contribution of "Faith" on our last page, whose devotional labors have been refreshing to the hearts of many of our readers.

Since writing the above we have seen an excellent article in the National Press, from which we regret to have room only for the following extract:—

> It has always struck us as very remarkable, that the Convention last year adjourned without making any arrangement for the payment of the Bishop's salary; but this has been explained by the fact that the arrears then due and ordered to be paid by the Convention, would absorb the income of the fund for the then ensuing year. Justice will, we are told, be undoubtedly done at the present session, and a suitable provision made for the Bishop's support. Not only will those who have advocated his cause, vote for this measure, but many also of those who went for the resolutions of Judge Oakley and Dr Wainwright. For whatever may be their private views as to the propositions contained in those resolutions, they admit that the Bishop, while he continues Bishop, is entitled to the emoluments of his office; that to detain them from him, would be most unprincipled and unjust; and that it is an unworthy thing to take advantage of the misfortunes of an individual, and add additional weight to the calamity which already bows him to the dust. In fact, we cannot believe that any objection can be made to so necessary and just a proposition, and we treat the rumors of an opposition in certain quarters, as malignant whisperings.

The Address of Bishop McIlvaine to the parish of Ashtabula appeared some time since in the Western Episcopalian, in connexion with a short note of the author giving reasons for its publication. We laid the paper aside at the time for future use, but being unable to find it we insert the Address from another paper, where it appears without the introductory letter. Our reason for inserting it at present is that we intend to publish in our next some documents in relation to it from Ashtabula, which have been forwarded to the Western Episcopalian, but which have not, to our knowledge, been published.

We take pleasure in transferring the following from the National Press. The editor has certainly very just ideas of what a secular newspaper ought to be, which may be consistently edited and patronized by sound churchmen; and we hope that what he says will receive the attention of those distant members of the approaching Convention to whom he alludes.

TO OUR READERS.

Our readers have perceived that, in carrying out a desire and plan long since communicated to them, this department of our paper is headed "Ecclesiastical." Under this head are found articles of intelligence, notices of new works, and other communications of a religious character. We desire that the *National Press* should circulate where religion is not an unwelcome theme. We desire to have nothing in it that will be out of place in a sheet, in which, though it be mainly secular, religious subjects are also presented. In the conformity, of course to be expected, of this department with the religious system of our own honest preference, we trust there has not been, and intend that there shall not be, anything offensive to those who differ from us. We do not open our columns to the controversial defence of the Episcopal Church, save in the event of this being required in consequence of attacks in other secular prints; but we do offer them, to the proper extent of their religious department, for the declaration of those principles, and for setting forth their practical operation. This, we think, will not be unwelcome to intelligent readers of any denomination.

We revert to the subject now, on account of the approaching meeting of the Convention of our Diocese, which will call together many of the most respectable clerical and lay citizens of this state. To them, and through them to their friends and neighbors, we would respectfully offer our sheet as a weekly vehicle to themselves and their families, of the correct intelligence of the day, of interesting and useful narratives, of profitable discussion, of what in arts, science, taste and fancy may be useful and pleasing, of everything, in short, proper for a "Journal for Home." We desire to send forth a missive which the family will welcome to its home, and which will contribute its mite to the truly virtuous and christian purpose of making home happier and better. We shall esteem it our best reward, and the gratification of our highest ambition, if the families in which our "Journal for Home" is recieved, find—as it will be our effort that they shall—something in each number, instructive: ministering enjoyment, and confirmatory of domestic peace, happiness, and good will. And certain we are that our respected fellow-citizens whom we have now particularly in view, will regard a judiciously conducted "ecclesiastical" department, as materially contributing to all these ends.

The presentation of Bibles and Prayer Books to the officers and men of the California regiment must have been a very interesting scene. At least we have read with pleasure Rev. Dr. McVickar's eloquent Address on the occasion, and are indebted to it for many pleasant associations which we should not otherwise have connected with the California regiment. We give the concluding part.

> And that you may perform well all your parts, whether as soldiers or colonists, as citizens, or as private men, go forth as CHRISTIANS, and take the Blessed Book I now proffer to you, the gift of your Christian Country as the sum and substance of her farewell. Take it as the best charter you can draft of your public liberties; the surest safeguard you can have of private virtue, and the only enduring basis on which your social institutions can grow up. Believe *me*, believe the voice of history, that society without religion is a rope of sand, and government without the fear of God is but tyranny under the name of law. Think not then lightly of this gift of a Bible, even as human Legislators, for as no State can stand but upon Religion, so no Christian State can stand but upon the Bible. It is its LIFE, and losing *that*, even Empires sink into ruin, they die and rot like things of earth. Take then this blessed book in your hands, it contains the only religion that can stand inquiry, bind it closely to your hearts, it teaches the only faith that can bring them comfort, and be assured that the closer you do bind it to your hearts and lives and social institutions, the greater will be the strength of your new State, as well as the more enduring its prosperity. It will prove a safeguard amid the perils of the wilderness, far beyond what man can give. Without its aid vain will be your arms, when physical strength will be in the governed; vain your laws, for what will they be without reverence for the lawgiver? vain your freedom without virtue, to secure it, and very vain all attempts to build up a people's virtue on any other foundation than that of the Religion of the Bible, on reverence for that great unseen Lawgiver whose eyes penetrate alike the wilderness and the human heart, whose hand asks not tne aid of human power, and whose secret justice keeps an account with man's conscience whether on the shores of the Pacific or of the Atlantic sea.
>
> To that inestimable gift I add another, next in my love and as I think (viewed as a practical embodiment of Bible teaching) in value, the Liturgy of the Church of that land which is the home of our Anglo-Saxon race, the home where our liberties were cradled, and our pure Religion nursed, and whence our national blood has mainly flowed. "Go forth then," I say again, "my well armed sons," confiding not so much in the arms you bear, as in the God you serve, the faith you profess, and the virtues you practice. Look up in trust to that great and holy Being who hath hitherto guided our race and nation as by a "pillar of cloud and fire," and who will lead you, their sons, as He led your sires, if you prove worthy of them, to peaceful homes, over a stormy ocean and through trackless forests. Only follow as becomes your lineage the Anglo Saxon footsteps, take God's word for your guide, and build up all your institutions in His faith and fear. Let the banner of Christ be planted, wherever you plant that of your Country, and wheresoever you place your foot, place too God's house in the wilderness. This, even as a mother's dying word, I charge upon your filial obedience. Build *early* a temple to God's honor, dedicate it to a Saviour's worship, and from the rude log Church let daily prayers ascend from consecrated lips to bring down a daily blessing on the still ruder log cabin."
>
> Such words, fellow-citizens, of parting caution seem I to have heard from the lips of our common mother, and as such have I, however feebly, rehearsed them unto you. God grant that true words may not prove fruitless through the feebleness of him who speaks them. One thing gives me hope. This day will be remembered by you in distant lands not so much for what is said as what is given. When oceans shall roll between, and the words of the speaker be forgotten, and the heart that prompted them have long ceased to beat, still, shall this volume speak, and this day when they were given, be by you freshly remembered. It may be on the battle-field, in one hurried but true thought of God and your Saviour; it may be on the bed of sickness, in the hour of penitence and prayer; I trust it will often be in the peaceful home of the happy emigrant, when your eye, my brother, glancing on this book, shall bring back this day and this hour, and this beauteous scene, and you will say to the dear ones clustering around you, "Yes, I remember well the day when this blessed volume was put into my hands, I thank God for the gift. It has been my guide and counsel, my stay and consolation in many a dark hour in the wilderness."
>
> Such, men and brethren, fellow-soldiers and fellow-citizens, but sbove all, FELLOW CHRISTIANS, such is the parting farewell, of one whose prayers will follow you, where his words can no longer reach you, and who prays now, that the God and Saviour, whose he is, and whom he serves, Father, Son, and Holy Ghost, will be your guide and guard wherever you are, will bless, preserve and keep you, now and forever. Amen.

DISTRIBUTION.

> To each non-commissioned officer and soldier of the Regiment, do I now present, in the name of the New York Bible Society, by whose liberality it is furnished, a copy of that sacred volume, together wlth an affectionate and fervent prayer, that it may prove to each one of you, the words of Eternal Life. Guard it carefully, read it faithfully, and may God's blessing be with you in the daily perusal of it.
>
> I am also commissioned to present to each soldier desiring it, as a manual of devotion, both of public and private use, a copy of the Book of Common Prayer, on the part of the Bible and Common Prayer Book Society of New York, the Bishop White Prayer Book Society of Philadelphia and several private contributors.
>
> I am also enabled to present to the Regiment, on the part of many donors,* (a list of whom is herewith annexed,) three small libraries, apportioned to the three ships of the command, with a view to their re-union in your future settlemeut, as the foundation of a Colonial library. However small the collection, it will serve at least to strengthen the ties of home, and to remind you, that your country still holds you in affectionate remembrance.
>
> *To Lieut. Col. Henry S. Burton and Major James A. Hardy:*—To you, Gentlemen, as vested with a distinct Command in your respective vessels, I have the honor to present, on the part of the same Societies a copy of the Bible and Prayer Book, inscribed with your names and official Rank, with a view to facilitate the Services of public Worship, on ship board. Receive them as a parting gift, from a country that knows your worth and thorough military training. Receive them, as the parting gift of a friend, who is well assured that you value them aright, and will so use them as to make them a blessing to yourselves, and those under your Command.
>
> *To Col. J. D. Stevenson:*—To you, Sir as the Colonel of the Regiment, Leader of the Expedition and probable Ruler of the new Colony, I have also the honor to present an engraved Bible, on the part of the New York Bible Society, and on the part of the N. Y. Bible and Common Prayer Book Society, a Book of Common Prayer, similarly inscribed, with your name and rank. Receive them in expression of the deep sympathy felt by the Christian land, in the religious welfare of yourself and Command, of their equally deep conviction that you will find in them the surest aids to discipline, as well as the wisest guidance to those who govern. It is the closing prayer of one who yields to no man here present, in the deep interest that he feels, that this Expedition, shall be one of honorable and prosperous issue—the prayer of one, who is alike your friend and servant, it is his prayer that your path of duty may ever be open and your course in it ever blest, as blest it doubtless will be, so long as guided by the precepts and principles these volumes teach, of justice and piety, of purity and peace.
>
> On the part, and in the name of our Common Country, do I now, bid to you, and those under your command, an affectionate and respectful FAREWELL.

"The Catholic Magazine" *for September* contains an article dated at New York, July 22d, in reply to Mr. Brownson's Review of Newman's Development, which the New York writer deems "essentially unjust." Hitherto the reception which the Essay on Development would meet with among Romanists has been beyond the range of conjecture, a guarded and would be political neutrality has been preserved, and the boldest seemed to hold their breath till such time as their most distinguished convert's matured production should have led thousands to follow his steps. But the thousands which were anticipated have developed *backwards*, into a few dozens, and the time for talking seems to have come. We shall in all probability learn something ere long of the real judgment of Romanists on the Development theory, for Mr. Brownson is extremely reluctant to let others have the last word, while his own are extremely well-fitted to provoke rejoinder. As for the article before us, it is characterized merely by a determination to defend Mr. Newman at all hazards, and a few gentle rebukes of his Eastern critic. What seems to us the most unloving of them all, was a sentence from which Mr. Brownson, if at all sensitive, will draw the inference that mortified vanity was the cause of his condemnation of the Essay. He had remarked that he "embraced, and for years publicly advocated, a theory substantially identical with his [Newman's] own." But Mr. Brownson's theory was "publicly advocated" without creating the least alarm or excitement, and the Essay, notwithstanding the ground had been pre-occupied, was immediately received as an original work. Does the Catholic Magazine writer mean by his skilful quotation, to insinuate, *hinc illae lachrymae?* We commend the article before us to the attention of those who may wish to expound a writer's meaning by simple quotations, without being at the trouble of analyzing or explaining.

"The Early Jesuit Missions in North America" is the title of a new work by the Rev. Mr. Kip, compiled and translated from the letters of the French Jesuits, with notes. Those who are acquainted with the "Lettres Edifiantes" will perceive that a work of this nature, even in less able hands than Mr. Kip's, cannot fail to be one of great interest, and replete with curious information. It will form the —— volume of Wiley & Putnam's Library of Choice Reading.

WHAT IS CHRISTIANITY? *By Thomas Vowler Short. Bishop of Sodor and Man.* Stanford & Swords, pp. 165.

The Dedication of this treatise is dated Jan. 1, 1843. It was written originally for private circulation, but has since, at the request of the author's friends, been made public. We doubt whether an attentive examination would result in establishing Bishop Short's theological ability, or would be of much profit to the reader.

"The Evergreen" *for September*, with an engraving of the Roman Forum, "The Southern Literary Messenger" *for September*, and the "Journal of the Convention of Virginia," held in Petersburg, May 20, are on our table.

THE NEW YORK MEDICAL AND SURGICAL REPORTER. *Edited by Clarkson T. Collins, M. D.* New York: J. & H. G. Langley, No. 8 Astor House. S. S. & W. Wood, 261 Pearl street, &c.

We some time ago called attention to this journal in consequence of an article in it from Dr. A. L. Cox, on the subject ef Homeopathy: In No. 22, August 8th, we find another communication from the same writer on the same subject. Without expressing an opinion on Homeopathy, (which would be beyond the province of our journal,) we feel at liberty to say that Dr. Cox treats the subject in a fearless and matter-of-fact way, and with great good humor, and that he regards the system as an infamous and destructive imposture.

Single copies of the Reporter may be had for 12 1-2 cents.

LANETON PARSONAGE, *a Tale by the author of Amy Herbert and Gertrude. Edited by the Rev. W. Sewell, B. D.* D. Appleton & Co., 1 vol. 12mo.

The expectation of many readers will be raised by the announcement of this volume, and notwithstanding the inferiority which they will discover in it to the two previous tales by the same author, they will find themselves well repaid by perusing it. It is more religious in its tone, and more plainly founded on the teaching of the Church, than its predecessors. As illustrative of portions of the Catechism, many of the conversations are valuable for children's reading. We hope that Laneton Parsonage will be widely spread and carefully read. It would be an excellent addition to Sunday School Libraries.

CORNELIUS NEPOS, *with answered questions and imitative exercises. Part I. By the Rev. J. K. Arnold. Revised and corrected by E. A. Johnson, Latin Professor in New York University.* D. Appleton & Co. 12mo., pp, 213.

An edition of Nepos has for some time been wanted. Many teachers have long been convinced of his better adaptedness as a book for beginners in Latin than those commonly used. The present edition, whatever may be the value of the new style of note-writing which accompanied it, will put a neat and legible text within reach. Prof. Johnson has added references to Anthon's late edition of Zumpt's Grammar, and a few foot-notes.

THE CONVICT'S CHILD. *By Charles Burdett.* Baker & Scribner. pp. 288, 18mo.

Mr. Burdett is the author of several little volumes, eight, he tells us in his preface, whose object is to inculcate lessons of morality. Of those which we have read the teachings seemed to be quite salutary, though the fictions are of no surpassing interest.

At a meeting of the congregation worshipping in Twenty-seventh street, for the purpose of organizing a parish church, held in the church edifice occupied by them, on Thursday, the 10th inst., Rev. Hiram Jelliff was called to the chair, and Joseph P. Pirsson was appointed Secretary. An election was then gone into for Churchwardens and Vestrymen, when Edward Doyle and Benson J. Lossing were unanimously elected Churchwardens; and the following gentlemen were in like manner elected Vestrymen:—Henry W. Boswell, Lyman Cobb, Joseph P. Pirsson, Josiah F. Kendall, Henry S. Treglar, Dr. Robert T. Gill, Richard Benjamin, and Aaron Mixsell.

An election was then gone into for a name for the new church, when, by a unanimous vote, *St. Barnabas* was the name given.

At a subsequent meeting of the Vestry, held on the 14th inst., the Rev. Hiram Jelliff was unanimously elected Rector of said church.

From the National Press.

Mr. Editor,—Mr. Swackhamer, a delegate from King's County to the Convention now revising the Constitution of this State, has certainly done a good thing in offering to that Convention the following resolution.—

> "Resolved, That constitutional provision should be made against the sacrilegious disinterment of the remains of the dead, and for the protection of burying places from the interference of incorporated societies, municipal incorporations and individuals, without the consent of the surviving relatives interested therein."

The resolution has been referred to the appropriate committee. It is sincerely to be hoped that both in committee and in convention the subject will be most earnestly and seriously considered. It is indeed little creditable to a Christian community, nay, to a community of *men*, that there should be circumstances—as there unhappily now are in this city—requiring that either constitutional or statutory provision should be necessary to secure the object of this resolution. The understandings and hearts of the community ought to do this.

The genuine working of the human mind, such as illustrates man's common sense of virtue, and of the principles of individual and social duty, are to be found, not in impulses excited by circumstances of present pressure nor in plans and operations suggested, guided or sanctioned, by considerations of profit or of immediate interest; but in the general developments of history; and of extensive observation of the world around, especially those portions of it which may reasonably be supposed to be least warped and influenced by the adventitions or artificial superinductions of a constrained and unnatural state of society. To all history, sacred and profane, and, with exceptions that but prove the rule, to the principles and feelings of all men every where, as manifested by word and deed, an appeal may confidently be made—and the most confidently with those who are best informed—in proof of the proposition, that affectionate care of the remains of the dead, and reverence for the place of their sepulture, is a dictate of humanity, virtue, and piety; and an index of civilization, of which even the savage state is rarely so degraded as to be regardless. I have referred to sacred history. This is not only valuable in its historical connection: it also invests the subject with the high and holy sanction of the fact that *God wills it so to be.* Where, then, in the scale of human kind, of Christians, of social beings, of citizens of a country whose polity peculiarly requires, for its honor, safety, and prosperity, the influence among its people of humanity, virtue, and piety, are they to be ranked who are indifferent to such considerations? who would ruthlessly cast them aside, and, for money, deprive society of the benign influences of the principle thus sanctioned, and religion of its beautiful and consolatory heart-ministrations? It is about the same to ask—How are they to be rated, who, to gratify their propensity to "buy and sell and get gain," would not spare the remains of their parents, wives and children.

This propensity, Mr. Editor, is in danger of frustrating the hopes of the wise and virtuous fathers of our republic, when they bequeathed to their children the experiment, how far sound principles and virtuous affections, pervading a country, may be its sufficient security for what there is of conservatism, and of quiet and effective energy for good, in the influences elsewhere, of monarchy aristocracy, ancient franchises, and estates inperpetuity; so that their benefits may be otherwise enjoyed, and their evils avoided, without encountering greater. It is a serious question, whether we are not in imminent danger of these greater evils, from our growing indisposition to stop in the career of incessant scheming, doing, altering, and money-making, and ask, if we are not running counter to at least some one principle of justice, some dictate of charity, or some virtuous affection, the sacrifice of which will be so much detracted from a sound and healthy moral state.

MEMENTO MORTUOS.

HARMONIES OF DISSENT.

The Methodists, we believe, are at present exhibiting more internal dissensions and disorders than either of the other denominations. For the following illustration of their affairs we are indebted to the C. Telegraph:

> The Methodists on the respective sides of the line of Wesleyan Orthodoxy, have had great difficulty in St. Louis. A writer in the *South Western Advocate* is very severe in his comments on a certain Brother Bull of the Church North, who had interferred with the Rev. Mr. *Tutt* in the discharge of his functions. This same Mr. Bull had been married to Mrs. Bull by the Rev Brother *Tutt* aforesaid, and yet the writer in the *Advocate* remarks, that for this marriage "*the poor fellow received neither a cent or thanks.*" This was very cruel; had any allusion been made to the fee, brother Bull would, doubtless, consider it as a worldly and carnal consideration, and would have very properly replied to such an intimation—Tutt, Tutt! The conduct of the Church North at St. Louis was not very evangelical, if we can credit the following statement of the *Advocate*:—
>
> "The minority, he says, finding that they could not control the chair and entire meeting, gave way to the

---

* See Archbishop Wake, and Bishop Whittingham's edition of Chevalier's translation of the Apostolic Fathers and Justin Martyr.

* American Tract Society, New York Protestant Episcopal Tract Society, Sunday School Union, D. Appleton & Co, Mark W Newman, Henry M Onderdonk & Co, Wiley & Putnam, Saxton & Miles, Rev. Joseph Salkeld, Dr. Greenhow, of Washington, Stanford & Swords, Harper & Brothers.

most unprecedented violence of feeling. Brother Tutt was denounced as a *Pope! a Despot! a Tyrant!* In the greatest confusion the disaffected retired to the porch in front of the church, where they *laughed, talked* and *stamped* in the most vehement manner. *So given up to passion* were they, that *a calm sinner* very properly advised them to go home and get religion.—And must we record it? Some of *the gentler sex* were in this Babel, *venting their spleen* after the manner of Xantippe towards her philosophic spouse." . . . . "Threats of personal injury were made against Mr. Tutt; a gentleman communicated this to his friends who guarded him home. The next move made by the exasperated minority was to obtain possession of the church, which was easily accomplished, *by bribing the Sexton, who had been expelled for immorality*, and who affiliated with the North."

The writer then informs the world, that the friends of the church South entered through one of the windows and made an alteration in the lock, so that the key in the hands of the sexton was useless! "We submit this article," continues the writer, "to the public, assuring the reader that it was written with perfect deliberation, believing that all unprejudiced minds will accord unto us that charity 'which beareth all things,' that 'suffereth long and is kind!!!' "

Who wants to be a Methodist? Who will entrust their eternal welfare to a creed which teaches its members to hate and not to love?—*Calendar.*

By the late arrivals we have English papers to the 3d inst., from which we make a few extracts, though they contain no news of importance.

The English Churchman is about to be materially enlarged. In making this announcement the Editor says: "We take the opportunity of suggesting to our correspondents that we are more anxious than ever to give this journal a *practical* character. We believe that *talking* about 'Church principles' has given place to *doing* the work of the Church; and we have reason to believe that many clergymen and laymen look to these pages for information and suggestions by which they may be better enabled 'to do the Church's work in the Church's way.' "

Dr. Hook's scheme of Education continues to receive strong opposition.

Considerable discussion has taken place both in Parliament and in the public prints in consequence of a charge of trafficking in ecclestastical patronage brought by Lord George Bentninck against the Earl of Ripon and Lord Lyndhurst. The charge was effectually disproved.

The subject of admission to public institutions on Sundays had been discussed in Parliament on Mr. Hume's motion that it is the duty of a Christian Legislature to open the British Museum, the National Gallery, and all similar places for the reception of visitors on Sundays and holidays. The motion was withdrawn.

The Infidel character of the movement of Ronge and Czerski is becoming more and more apparent. A correspondent of the Morning Herald writes:—

BERLIN, JULY 27.—We have news of the result of the synods of the congregations professing the apostolical faith, which has been held at Schneidemuhl; and it is most afflicting. So unblushing was the denial of the saving truths of the Gospel manifested at this meeting, that Dr. Jettmar and his lay coadjutor withdrew in disgust before its sittings terminated. They represented the apostolical flock in this city, and in spite of all the persuasions and exhortations which Christian love and faithfulness could urge were unable to prevent the meeting from repudiating the confession of the Holy Trinity, the divinity of Jesus Christ, and the personality of the Holy Ghost. Not only did the members protest against the adoption of the three œcumenical creeds, but even treated the Apostle's Creed with slight. The Godhead of the Saviour having become the subject of discussion, the Rev. Mr. Port, of Posen, who acted as president, asked whether any one present really believed that Jesus Christ was very God? And upon one of the Berlin deputies replying that he believed it, and was as fully convinced of it as of his own existence, the president treated the asseveration with scorn and contempt. Again, when the Berlin deputies earnestly besought the assembly not to reject the Apostle's Creed, and to abstain from abbreviating it, the same individual observed that it contained "arrant nonsense." One of the deputies called upon Czerski to use his influence to discountenance so unscriptural and unbefitting a remark, and to support the opposition raised by them in behalf of the apostolical symbol. He answered that he saw nothing objectionable in the remark; and for himself was averse to all confessions (symbolicism,) and should vote for the doing away with all creeds, and the adoption of the Bible as the only standard.

Dr. Thirnen was also present, and proposed a confession for the congregations of the Grand Duchy of Posen, which is of so equivocal a character as to suit almost every shade of belief, and the meeting adopted it.

The Education scheme of Sir Robert Peel's ministry has been submitted by the Pope to a Congregation of Cardinals, and by them unanimously condemned.

We find the following correspondence in regard to the Jerusalem Bishopric:—

To the Right Reverend Father in God, Henry, Lord Bishop of Exeter.

We, the undersigned, being Priests and Deacons, in the Archdeaconry of Exeter, desire to approach your Lordship with the expression of our dutiful thanks for your Protest against the Consecration of a successor to the late Bishop Alexander, coupled with our deep regret that such a Protest should ever have been necessary, and that, being necessary, it should have been, so far, ineffectual.

Earnestly desirous, as we all are, of seeing the One great Family in Heaven and on Earth at peace and unity in itself, we nevertheless, and for that very reason, feel bound as earnestly to deprecate the striving after so holy an end by means in any degree irregular, such as those against which your Lordship has been so lately under the unhappy necessity of protesting.

We have only, in conclusion, to record our hope that the Protest, which your Lordship has felt it to be your clear duty to issue, may even yet bear fruit at some future time, by causing the whole scheme in question to be submitted to a careful, patient, and thorough revision; and that this may end in its being put upon a footing in which it may, at length, receive the sanction, as in its outset it engaged the sympathies, of our whole Church.

(Signed by 79 Clergy of the Archdeaconry.)

Answer of the Lord Bishop of Exeter.

DEAR SIR,—I beg you to believe that I am deeply sensible of the value of the Address from the official Clergy of the Archdeaconry of Exeter, on occasion of my Protest against the consecration of a successor to Bishop Alexander, as an Anglican Bishop of or at Jerusalem.

The Presbyters of the Church have, in my opinion, not only a deep interest, but an high duty concerned in any question which relates to the government and discipline, as well as doctrine, of the Church; and I rejoice that so large and respectable a body of my own Clergy, have thus evinced their undoubted right.

I remain, yours faithfully,

Rev. Ch. Ch. Bartholomew. H. EXETER.

The matter of chief notoriety, however, is the great bubble of the "Evangelical Alliance:"

The complexion of the Conference is peculiar. The Wesleyan Methodists have the preponderance. The Free Church nearly equal them. The Episcopal Church of England sends, as was expected, no new men. The dissenting denominations of our country are barely represented in their various sections, while some are entirely excluded by the operation of one of the Fundamental Articles. America has delegated a noble band of three-score of her best and truest men. France, Italy, Germany, and Prussia, have their representatives; and, to a stranger overlooking the dense mass of this peace-loving community, one might, in imagination, picture a "World's Evangelical Alliance."

A motion was carried against any report of the proceedings of the Convention being given to the public except under its own direction; an amendment to admit reporters having received 111 votes.

Mr. Kyle of Dublin, the clergyman suspended by the Archbishop for joining the alliance, was received with enthusiastic cheering on rising to offer some remarks.

The following points were adopted as a basis of Union, though not without very strenuous efforts—disclosing every variety of opinion—to get rid of the two last articles.

I. That the parties composing the Alliance shall be such persons only as hold and maintain what are usually understood to be Evangelical views, in regard to the matters of doctrine understated, viz:—

1. The Divine inspiration, authority, and sufficiency of the Holy Scriptures.
2. The right and duty of private judgment in the interpretation of Holy Scriptures.
3. The Unity of the Godhead, and the Trinity of persons therein.
4. The utter depravity of human nature in consequence of the fall.
5. The incarnation of the Son of God, his work of atonement for sinners of mankind, and his meditorial intercession and reign.
6. The justification of the sinner by faith alone.
7. The work of the Holy Spirit in the conversion ann sanctification of the sinner.
8. The immorality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.
9. The Divine institution of the Christian ministry, and the obligatiou and perpetuity of the ordinances of of Baptism and the Lord's Supper.

It is, however, distinctly declared—First, that this brief summary is not to be regarded, in any formal or ecclesiastical sense, as a creed or confession, nor the adoption of it as involving an assumptien of the right authoritatively to define the limits of Christian brotherhood, but simply as an indication of the class of persons whom it is desirable to embrace within the Alliance; second, that the selection of certain tenets, with the omission of others, is not to be held as implying that the former constitute the whole body of important truth, or that the latter are unimportant.

Great excitement was produced by a motion of Rev J. H. Hinton, seconded by the *Rev.* J. V. Himes, (one of Miller's disciples) to exclude slave-holders from the alliance. The protracted and excited discussion which followed ended in the adoption of the following report, which is regarded as a triumph of the British over the American portion of the Council:—

The Rev. Dr. F. A. Cox presented the following Report of the Select Committee, which was read by the Rev, Dr. H. S. Cox:—"In respect to the necessity of personal holiness, the Alliance are of opinion that it is recognised in the Article of the basis—on the work of the Spirit; and in reference to various social evils existing in countries within the circle of this Alliance, such as the profanation of the Lord's day, intemperance, duelling, and the sin of slavery,—they commend these and similar evils to the consideration of the branches; trusting that they will study to promote the general purity and the Christian honor of this confederation by all proper means. And in respect especially to the system of slavery, and every other form of oppression in any country, the Alliance are unanimous in deploring them, as in many ways obstructing the progress of the Gospel; and express their confidence that no branch will admit to membership slave-holders, who, by their own fault, continue in that position, retaining their fellow-men in slavery, from regard to their own interests."

For the Churchman.

DIED, at Brooklyn, Conn., Sept. 8th, "in the communion of the Cathoiic Church," Mrs. DEBORAH FOGG, aged 85 years.

Mrs. F. was the widow of the late Rev. Daniel Fogg, who, at the time of his death, had been for more than fifty years Rector of the Church in Brooklyn, Conn. She was daughter of Francis Brinley, Esq., of Newport, R. I., where she was born, and niece to Col. Godfrey Malbone, by whom the Church in Pomfret (now Brooklyn) was built and endowed, before the Revolution.

Next to the prayers and labors of her venerated husband, the Church in the North Eastern part of Connecticut is most indebted for its continued existence to the faith, the perseverance, and the example of Mrs. F. The prejudices engendered by the American Revolution against the Church in England, continued to prevail in this part of the country long after the causes which created them had ceased; hence few persons from among the sects attached themselves to the Church.

For many years, Sunday after Sunday, did Mrs. F. continue to go up to the Lord's Temple with her family and a very few individuals beside, and join in offering up the sacrifice of prayer and praise, according to the prescribed order of the Church; and during this long period did her sainted husband serve this Altar almost without fee or reward. At the darkest period of that Church's existence, immediately after his decease, she was asked, by the writer of this, "if she did not feel almost discouraged?" She answered, "Not at all; I am persuaded this Church will never fail. The great Head will raise up for it friends and supporters." She had faith; she had perseverance. Her example, as a Christian woman, surrounded on all sides as she was by those ignorant of the Church or filled with prejudice against it, did much to disarm such prejudice. She was known as a devoted wife, a tender mother, a kind neighbor, and a sure friend. Wherever was want, or sickness, or poverty, there was Mrs. F. She was the friend of the poor and the consoler of the distressed. She did not *say* to the naked, be ye clothed, or to the hungry, be ye fed, but following the example of her Divine Master, she did good wherever she came. The "Righteousness of Christ" shown forth in her; it was not a righteousness external, but *in* her, causing her to abound in works of faith and labors of love, and leading her to seek for salvation as an obedient subject of the kingdom of grace. Of her truly it may be said, "Blessed are the dead who die in the Lord, even so saith the Spirit, for they rest from their labors and their works do follow them."

J.

For the Churchman

Mr. Editor,—Sir,—In the N. Y. Herald's report of the proceedings of the American Board of Foreign Missions, lately held at New Haven, is the following curious item of intelligence.

A very interesting letter was read from Dr. King, missionary at Greece, giving an account of his escape from the death which was resolved upon as his portion, by his enemies. The priesthood of Athens wished to put him out of the way, but owing to the interference of British residents and missionaries he had escaped. There being no American Consul at Athens, was the cause of his persecution. Mr. King himself had the books and seals of the U. S. Consulate in his own charge, and he now writes to the Board to know whether he is to be protected by the U. S. Government or not. The British Embassador, Sir Edmond Lyons, was at present all that stood between him and destruction, and he had in every way offered and rendered his assistance to Mr. King through all his troubles.

After the reading of the letter, Luther's Hymn was sung; and a prayer for the safety of Mr. King and family was offered by Rev. Dr. McGee, in which all present joined.

We shall be much obliged to you for information that may have been received from our missionary Mr. Hill, on the subject of this narrow escape from death of Dr. King, as he must have heard of it—as none of the common newspapers of the day that have fallen under my notice, have mentioned the matter, I cannot help suspecting that Dr. King relates his peril without telling its cause, or that it is a scheme to help some improper person into the consulate, or into some diplomatic station at Athens.—There are political as well as Christian Missionaries.

A COUNTRY SUBSCRIBER.

To the Editor of the Churchman.

Permit me to correct a misstatement which appeared in your paper of last week. Your Correspondent, J. C. H., writes that I have built and endowed a church at Buttermilk Falls, and am now engaged in decorating it with frescos. This is not the casel The facts are these. A few individuals, together with myself, feeling the destitute condition of country around us, and the inability of the people to provide for themselves a suitable place of worship, determined, with the blessing of God, to erect a plain rural church; to be as durable as we could make it, and in some degree in keeping with the everlasting hills by which the place is surrounded. Our endeavors have been so far blessed that the walls are now raised, and the whole is covered with a substantial roof; but, so far from its being endowed, we are still in want of means, and although kindly and liberally assisted by a few friends away from our neighborhood, are asyet unable to complete the edifice in conformity to our plan,—being an offering to the honor and glory of God, and for the use of the poor members of His Catholic Church. Yours, &c.,

R. W. W.

CONNECTICUT.—*Confirmations.*—In Glastenbury, at St. Luke's, on Sunday the 6th instant, six were confirmed by the Bishop of the Diocese. In Christ Church, Norwich by Bishop Lee on Sunday, August 30th 17.

[The two following articles, but for a mistake in the office, would have been put under the head of "Communications."]

For the Churchman.

SECRETARIES OF CONVENTIONS.

Dear Mr. Editor,—Are you aware what a terrible set of men the Church has in her midst,—bold daring, presumptuous, grasping, self-sufficient, and aiming to concentrate all the ecclesiastical authority of the Dioceses to which they belong into their own persons? For myself I had no idea of this until last Saturday, when I was aroused to a sense of this alarming state of things by an article in the Protestant Churchman—that most considerate print—entitled, "Call of the Convention," from which I learned that the Reverend Secretary of our Convention had actually had the effrontery to publish a notice of the approaching meeting with his own signature, without deigning to say by what authority he did so, so that—alas! alas!—to use the Editor's own words—this "Empire Diocese" has to meet in Annual Council (a strange spectacle!) by the wish and order and will of one Presbyter! "*Sic voleo, sic jubeo* stat pro ratione voluntas!" Surely this is awful! horrible! and not for one moment to be endured. The Secretary must be brought to his bearings, and taught better manners. But what renders this a very serious matter indeed, for the whole Church, is that this is the general practice of the Secretaries; which smells very strongly of combination and concert and conspiracy. Who can say how long it will be ere these same audacious personages may strike another blow at our liberties and privileges. I have been looking into this matter, and feel pretty considerably alarmed. There is the Rev. Mr. Burges, Secretary of the Convention of Maine, Rev. Mr. Moore of New Hampshire, Rev. Mr. Lee of Massachusetts, Rev. Mr. Patterson of New Jersey, Rev. Mr. Wallace of South Carolina, Rev. Dr. Wheat of Tennessee, Rev. Mr. Fitch of Michigan, Rev. Mr. Muenscher *of Ohio!*—and there too, sad to say, are the following Lay Secretaries, Messrs. Wharton, Wilson and Colburn of Pennsylvania, Delaware, and Maryland, respectively—and I know not how many more—who have all done, and some of them for years, the very same thing. Do Mr. Editor, aid your brother Editor in his zealous efforts to crush this monster, and to rid the Church of this tremendous evil.

DOWN WITH TYRANNY.

P. S. To show you that I do not talk without book, I append the Notice of the meeting of the late Ohio Convention, as it appeared in the Episcopal Recorder of July 18.

CONVENTION OF THE CHURCH* IN OHIO.—The next Annual Convention of the Protestant Episcopal Church in the Diocese of Ohio, will be held in St. Peter's Church, Delaware, on Thursday morning, Aug. 6th, 1846. JOSEPH MUNSCHER, Secretary.

June 10, 1846.

For the Churchman.

POSITION OF THE CREDENCE TABLE.

Mr. Editor.—I am loth to occupy any space in your columns with the discusion of a point which may seem so unimportant, as the position of the Prothesis—whether it should be on the right or the left of the Holy Altar. I was induced in the first instance to take up my pen, because of the unqualified statement of Camden that the right side was the only proper place, which did not accord with my view of the matter. I wished also to hint to all interested in this and kindred topics, the necessity of caution in forming and publishing their conclusions. I specified Bishop Andrewes' Chapel, as an instance opposed to Camden's rule. But he disposes of this quite summarily. He seems to think that the good bishop could not have had a Gothic Chapel, or have known much about the minutiæ of the arrangements proper to be made; and decides that at the best, the placing the Credence on the left of the Altar was his *individual fancy*, and of no weight at all in settling the question. It so happens, however, that when Bishop of Ely, Andrewes had a Chapel in the Pointed style. And it is well known that he was the last man to go by private fancies in any thing pertaining to the Church, or to deviate in the least from ancient usage.

Bingham to whom, in passing, I referred, is likewise set aside as of no authority in the case, inasmuch as the Churches of which he wrote, were anterior to the age of Pointed Architecture. Undoubtedly they were. But what then? Do they supply us with no rules or hints applicable to buildings of another architectural style? To maintain this you must show that there is that in the *nature* of a given style—say Gothic—which forbids the adoption of the primitive rule. In other words, Camden must show that to place the Credence on the right of the Altar is of *the essence* of the Pointed style.

I admitted that in English Churches the Prothesis was *usually* on the right or Gospel side. Camden says, I should have said *universally*. Not so. If Camden will refer to the Instrumenta Ecclesiastica, edited and published by the Cambridge Camden Society [Part 2, for July, 1845, plate 10] he will find a design of a Credence table, taken from one in the Hospital Church of St. Cross, Hampshire, which stands on the south side of the Altar. Again: In many cases it is a shelf across the niche in which the Piscina is placed, which is almost invariably on the left or Epistle side.

I still hold, therefore, that it is not a ruled point that the Credence should be on the right.

But what is of much more importance than the precise position, is the having it at all. That there should be a Prothesis in every Chancel, or some equivalent arrangement, is plain from the Rubric in the Communion Office: "And the Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient." To those who have as yet neglected to obey this law of the Church, the following extract from Bishop White is commended for their consideration. I take it from the recent work, published by the Messrs. Onderdonk, entitled, "Bishop White's Opinions on certain theological and ecclesiastical points, &c.," section xvii. p. 96.

Q. Is a Prothesis or side table for the elements in the Lord's Supper required?

A. Bishop White says:* "This (the Rubric directing the elements to be placed on the Altar just before the prayer for Christ's Church Militant) must have been in imitation of the Primitive Church, in which there was a Prothesis or side table for the previous reception of the elements. The priest removing of them to the Lord's Table was considered as an official act. It is not agreeable to the present writer's habits of thinking to lay too much stress on matters of order: but as the provision now noticed was designed to be an act of devotion, although not accompanied by words, he wishes for the restoration of it, by the reducing of practice to the existing rule."

It may be well to add that Bishop White's practice conformed to his precept. X. H.

For the Churchman.

Rev. and Dear Sir,—I send you here a brief account of the late Diocesan Convention in Vermont. The bishop arrived here on Tuesday of the week preceding the Convention, and was employed, together with the Rev. Dr. Clap, of Woodstock, and the rector of the parish, for some days, in examining a candidate for Holy Orders. He preached on Wednesday, Thursday, and Friday evenings, to good congregations, in his usual eloquent and practical manner. At this visitation he confirmed *nine* persons. On Sunday he preached in Christ Church, Guilford.

On the evening preceding the Convention a sermon was preached by the Rev. Mr. Blackaller, of Manchester.

On Wednesday the 16th, the Convention assembled. Morning Prayer was read by the Rev. Dr. Strong, of Greenfield, Mass., assisted by the Rev. Mr. Phillips, of Middlebury; the sermon was preached by the Rev. Mr. Manser, of Montpelier, from the text, "Suppose ye that I am come to give peace on earth? I tell you nay, but rather division." St. Luke xii. 51. It was a good discourse, and well adapted to the times.

Mr. Albert H. Bailey, an alumnus of the General Theological Seminary, was admitted to the Holy Order of Deacons, being presented by the Rev. Dr. Clap.

The Rt. Rev. Bishop Chase, of New Hampshire, assisted in the Communion Service. His presence on this occasion was very gratifying, not only to his former parishioners here, but to his numerous friends among the clergy and laity whom he has met so often in times past in our Conventions, in which he was accustomed always to bear an important part.

Among the most important acts of the Convention were the following:—

The recommendation of the Rev. Messrs. Joel Clap, D. D., John A. Hicks, and Joseph F. Phillips, and Messrs. Isaac F. Redfield, Charles Linsley, Henry F. Green, and George T. Hodges, to the Venerable Society in England for the Propagation of the Gospel in Foreign Parts, to be appointed as additional members of their present board of Land Agents in Vermont, and a request that the Bishop would correspond with the Society in order to carry out the desire of the Convention.

A plan for the relief of aged and infirm clergymen, and the widows and orphans of clergymen in Vermont.

And a resolution to procure more missionary labor in the Diocese.

The Bishop spoke in a hopeful manner in his Address of the condition of the Diocese, and mentioned the fact of his having spent more time than formerly in the parishes at his visitation. He recommended the adoption of the mode of repeating the General Confession in the Morning and Evening Prayer which prevailed in the other Dioceses since the General Convention of 1835.

The officers chosen were the following:—

The Rev. A. K. Putnam, of Bellows Falls, was reelected Secretary, and Nahum Parker, Esq., of Middlebury, Treasurer.

Standing Committee.—The Rev. Messrs. Joel Clap, D. D., John A. Hicks, George B. Manser, Joseph F. Phillips, and Charles Cleveland.

Delegates to the General Convention.—The Rev. Messrs. Joel Clap, D. D., Joseph F. Phillips, George B. Manser, John A. Hicks, and Messrs. Charles K. Williams, Isaac F. Redfield, Charles Linsley, and Alexander Fleming.

Great unanimity prevailed in the Convention, and such was the despatch in transacting business that it adjourned *sine die* at not a very late hour in the evening of the same day in which it began its session.

Yours very respectfully, A. K. P.

Bellows Falls, Sept. 18, 1846.

---

* "*The Church.*" Mark this—somewhat exclusive! Rather Popish!

* Comment. p. 201, 202.

Domestic Intelligence.

" WESTERN NEW-YORK.—*Episcopal Visitation.*—September 3rd.—Church Bridgewater.—Morning Prayer was said by the Rev. Mr. Wardwell and the Bishop preached in Grace Church, Waterville. Evening prayer by the Rev. Mr. Wardwell, sermon and address by the Bishop. Six were confirmed September 4th, in the Baptist Church, Hamilton. Morning Prayer and Confirmation Preface by the Rev. Mr. Wardwell; sermon by the Bishop. Two were confirmed. The Rev. Messrs. Barrows and W. D. Wilson were present. The corner stone of a new church to be dedicated at St. Thomas's was laid by the Bishop, with the appropriate ceremonies. In the Methodist Church, at Colchester, East Hamilton, Evening Prayer by the Rev. W. D. Wilson, sermon by the Bishop. Three were confirmed, September 5th. Ch. Church, Sherburne, Morning Prayer by the Rev. Mr. Hall, of New Berlin, lossons by the Rev. Mr. Wilson, sermon by the Bishop, and confirmation preface by the Rev. Mr. Stone, of Oxford. One person was confirmed, and in the afternoon at New Berlin two sick persons in private. Sept. 6th, (Sunday,) St. Andrews, New Berlin, Morning Prayer by the Rev. Mr. Wardwell, ante communion by the Rector, Rev. Mr. Hall, sermon and celebration of Eucharist by the Bishop. Seventeen were confirmed. Present, Rev. R. Wheeler. Emanuel Church, Norwich, afternoon. Evening prayer by Rev. Mr. Wilson, and sermon by the Bishop. St. Paul's, Oxford, evening. After service, by the Rev. Mr. Rogers, of Morrisville assisted by the Rev. Mr. Foote, of Guilford, the Bishop preached and confirmed eighteen. Sept. 7th, Ch. Church, Guilford—Evening Prayer by the Rev. Mr. Hall, and sermon by the Bishop. Seven were confirmed.

The Beloit Messenger, Beloit, Rock co., Wisconsin, of September 4th, cautions the public against a swindler by the name of James McMann, or Mc Mahan, who has been in the habit of obtaining money under false pretences from clergymen in St. Louis, Keoluk and other places. He is about twenty-one, of light complexion, and by way of commending himself to the clergy, carries a prayer book with him.

From Bishop Otey's address to a Special Convention of the diocese of Mississippi, held at Vicksburg on the 7th of May, we make the following extract:—

It is doubtless known to every member of your body that the effort to complete the ecclesiastical organization of the Diocese, by the election of Rev. Dr. Hawks to the Episcopate, failed in consequence of objections raised against that distinguished individual in the House of Clerical and Lay Deputies of the General Convention. These objections involved charges of a serious character, affecting the integrity and moral standing of the Rev. Dr. H. An opportunity was given to him to meet and reply to these charges, which he did in a way so satisfactory to the House of Deputies, that they passed a resolution to this effect:

"That in the opinion of this House, the integrity of the Rev. Dr. Hawks has been satisfactorily vindicated, in his reply and proof in relation to the charge brought against him in the memorial presented to this House."

The following resolutions were subsequentiy passed, viz:

"*Resolved*, That in the opinion of this House, all proceedings respecting the consecration of the Rev. Francis L. Hawks, D. D., ought to be suspended, until a future Convention of the Diocese of Mississippi shall declare their sense of the subject.

"*Resolved*, That all the documents now before this House relating to the same, be delivered to the Deputies from Mississippi, to be laid before the Convention of the Diocese of Mississippi."—(Jour. Gen. Conv. pp. 71 and 72.

The documents above referred to having been placed in the hands of the Mississippi delegation, and also addressed to the President of the Standing Committee, with a view to their being brought before the notice of your Convention, I deem it unnecessary to remark upon their character or tenor. The Rev. Dr. Hawks has since been transferred to the Diocese of Louisiana, and it is understood that he left Mississippi with the determination not to permit his name again to be brought forward for the office of Bishop in your Diocese.

It is for your body in its wisdom to decide what action, if any, it will take in the premises. I shall be pardoned, I hope, for expressing the opinion that the final action of the House of Clerical and Lay Deputies was a shrinking from a responsibility which was fairly devolved upon it—or perhaps it would be more charitable and equally just to say, that it was to get rid of a troublesome and annoying subject, and to throw back responsibility upon others, who were more deeply interested in the election of Dr. Hawks, than the members of that House, but whose opportunities for examining into the particular objections raised against him were necessarily limited and imperfect. *There* was the place, and *then* was the time, where and when a full and final decision should have been made about this matter. The Diocese of Mississippi might elect to the Episcopate time and again, under the same circumstances, and the election must of necessity be confirmed by the House of Deputies, or by those bodies which represent them for this purpose, in the recess of the General Convention, viz: the Standing Committee. The course of the House was objectionable, I think, because the constitution and canons do not provide for any such course of proceeding, and because especially such course of action is calculated to embarrass and dishearten a weak and infant Diocese.

The following from the subsequent proceedings of the Convention, will show the account of that body in the matter to which Bishop Otey alludes:

The Rev. Mr. Halsey, from the committee to which was referred the papers from the General Convention in the case of the Rev. Dr. Hawks, reported the following resolutions, for the adoption of the Convention:

Resolved, That notwithstanding the charges preferred against the Rev. F. L. Hawks in the last General Convention, we have undiminished confidence in his integrity, as a man, a gentleman, and a Christian.

Resolved, That while we would, if necessary, press the claim of the Rev. F. L. Hawks for consecration, in pursuance of his election at a former Convention, yet, being satisfied that it is his wish that those claims should not be pressed, we forbear, and receive and assent to the withdrawal of those claims.

The resolutions having been read, a motion was made that they be adopted, when Mr. Halsey asked leave to be excused from voting on the question, which was granted, and then the resolutions were adopted.

On motion, it was *ordered*, that the documents in the case of the Rev. Dr. Hawks, be placed in the hands of the Standing Committee, to be forwarded to the Secretary of the General Convention, by the delegates appointed to that body.

Clerical Changes.

The Rev. C. G. Acley, from Seneca Falls to St John's Church, Clyde, Wayne county.

The Rev. William A. Matson, to Grace Church, Waterville, Oneida county.

To Correspondents.

"Miles Crucis" in our next.

"E." is in type, but unavoidably deferred.

Married.

On Wednesday, the 16th inst., at St. Peter's Church, Chelsea, by the Rev. Hugh Smith, D.D., Charles D. Judah, Attorney at Law, to Elmira E., daughter of Mr. Floyd Smith.

In Christ Church, Cooperstown, on the 31st. ult., by the Rev. A. B. Beach, Edwin Spafard, Esq., of Gravesend, to Miss Octavia Maverick, formerly of this city.

For the Churchman.

Died, in Delhi, August 29th, the Rev. Daniel Shepard a Presbyter of this Dioeese, aged 31 years. Returning ill from a journey of a few weeks through some of the Western States, his illness soon took the form of congestive fever, and he survived but a few days. Thus our brother was taken indeed out of "the midst of life"—just at the period of ripened manhood, with a firm constitution, growing in influence and general estimation every day, reaping the rewards of honorable industry, and yielding much promise to the Christian Church. Surely must we "cease from man whose breath is in his nostrils."

A bereaved widow and little children have suffered a loss greater than we can know, and the death of a good man is always to be generally mourned—that of one in the full vigor of active usefulness, and greatly endeared to the community in which he lived as an instructor of youth, is especially a public calamity. As Principal of the Delaware Academy, Mr. Shepard was the means of raising it from a low estate, until it stands among the very first of these institutions of learning. He was a kind father to his pupils, as in great numbers they have borne testimony by their deep sorrow and mourning at his removal. Much interested in common-school education, by public addresses, and the training of teachers, he was a ready and faithful auxiliary in that good work. He loved to do good, and that for its own sake In the instruction of the young, he always sought earnestly their spiritual and eternal welfare, maintaining, that knowledge without religion is worse than vain.

Mr. Shepard was born in Portland, Conn., was baptized in infancy into that Church under whose guardianship and guidance he grew and lived. He became a communicant at the early age of sixteen, graduated at Trinity College, Hartford, was ordained Deacon by the Bishop of Connecticut in the year 1839, and subsequently Presbyter by the Bishop of New York. Frequently and with much acceptance he performed the peculiar duties of the sacred office, and contemplated devoting himself, at no distant period, entirely to the preaching of the Gospel. But as one of the ministers and sons of the Church "he being dead yet speaketh;" for he died in the full enjoyment of the promises it affords, saying "Jesus has conquered, Jesus has become victorious, come Lord Jesus;" also praying fervently for friends and pupils, commending them to God. To the doctrines, discipline, and worship of the Church of his affections, he was conscientiously faithful, carrying out its principles into the practice of a holy life. Thus has he bequeathed to us an example fragrant with purity, consistency, kindness, unsuspecting simplicity, love to God, and good will to men, not soon to be forgotten. Long will it remain enshrined in the hearts of a rising generation. Long will it survive in the memory of many who will live to feel that "the remembrance of the just is blessed." W.

Calendar.

SEPTEMBER.

27. Sixteenth Sunday after Trinity.
29. St. Michael and All Angels.

OCTOBER.

4. Seventeenth Sunday after Trinity.
11. Eighteenth Sunday after Trinity.
18. Nineteenth Sunday after Trinity.—St. Luke the Evangelist.
25. Twentieth Sunday after Trinity.
28 St. Simon and St. Jude the Apostles.

Notices.

Notice is hereby given that the Annual Meeting of the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, will be held on Tuesday, September 29th, in the Sunday school-room of St. John's Chapel, at 5 o'clock, P. M.

JOSEPH HUNTER, Secretary.

GEN. PROT. EPIS. S. S. UNION.—The advertisemen of the publications of this Institution will be found on the fourth page of this page.

DANIEL DANA, Jr., Agent.

ST. BARTHOLOMEW'S CHURCH.
The Anniversary Celebration
of the
"Protestant Episcopal Tract Society,"
"New York Bible and Common Prayer Book Society."
and
"The Missionary Committee of the Diocese of New York,"
and
"The Education Board of the Diocese of New York,"
will be held at
St. Bartholomew's Church,
On Wednesday evening next, the 30th inst.,
at half-past 7 oclock.

A collection will be made in aid of the funds of the "New York Bible and Common Prayer Book Society," now about to print a Prayer Book in German, and more especially in need of the liberal bounty of its friends.

A summary of the acts of the different institutions the past year will be communicated from the desk.

The Sermon will be preached by the Rev. M. P. Parks, of West Point. THOMAS C. BUTLER,

Chairman of the Joint Committee of Arrangements.

New York, Sept., 26, 1846.

New York Bible and Common Prayer Book Society.—A special meeting of the Board of Managers will be held at the Church Depository, on Monday afternoon, the 28th inst., at 5 o'clock, to receive the report of the Committee on the State of the Society.

WILLIAM H. BELL, Secretary.

September 27, 1846.

Protestant Episcopal Tract Society.—A special meeting of the Board of Trustees will be held at the Church Depository, on Monday afternoon, the 28th inst., at half past 5 o'clock, to receive the annual report of the Committee on the State of the Society.

D. HUBBEL HOYT, Secretary.

New York, Sept. 26, 1846.

Church of the Holy Communion. (Corner of th Sixth Avenue and Twentieth street.)—Divine service will be resumed in this church on Sunday next, 27th inst.

Morning Prayer at 8 o'clock.

The second service, i. e., the Litany, the Ante-Communion service, the Sermon, and the Offertory, ending (when there is no celebration of the Holy Eucharist) with the prayer for the Church Militant, at half-past 10 A. M.

Evening Prayer at half-past 3, P. M.

Daily Morning Prayer at 8 o'clock.

W. A. MUHLENBERG, Pastor,
110 West Twentieth street.

LIST OF CLERGY.—It is requested that information be sent to this office, by Tuesday next, of any changes or alterations proper to be made in the list of clergy in this city and vicinity.

Society for Promoting Religion and Learning.—The undersigned will receive applications for Free Scholarships (*without stipend*) in the following schools and colleges:—

Trinity school, New York.
Rev. R. T. Huddart's school.
Geneva College, N. Y.
Union College, N. Y.
Trinity College, Hartford.

Orphan sons of clergymen of the Church have the preference—attachment to the Church, sons of communicants, together with satisfactory certificates of moral and intellectual character, are conditions.

A stipend will be attached to the scholarship on entering the General Theological Seminary.

JOHN McVICKAR.
Superintendent of Education, &c.

Emmanuel Church.—The Sunday evening services in Emmanuel Church, corner of Prince and Thompson streets, New York, will commence on Sunday next, Sept. 27. Service at 7 1-2, P. M. The afternoon service will commence at 3 1-2 P. M. Seats free.

NOTICE is hereby given that the ANNUAL CONVENTION of the Protestant Episcopal Church in the DIOCESE OF NEW YORK will assemble in ST. JOHN'S CHAPEL in the CITY OF NEW YORK, on WEDNESDAY, the THIRTIETH DAY OF SEPTEMBER, at TEN O'CLOCK, in the Morning.

BENJAMIN I. HAIGHT, Sec'y.

New York, September 4th, 1846.

☞ In accordance with Section 5 of Canon II., the Secretary appends to the foregoing notice, a copy of Section 4 of the same Canon, as follows:—

"The appointment of a Lay Deputy to the Convention of this Diocese shall be certified in writing by the Rector of the parish of which he is a representative, or by one of the Wardens, or by the Clerk of the Vestry of such church: and no other certificate of the appointment of any Lay Deputy or Deputies to the Convention of this Diocese shall be allowed or received. And no Lay Delegate shall be entitled to a seat in the Convention unless he be entitled to vote for Wardens and Vestrymen of the Church which he is appointed to represent."

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 15th Sept., the Treasurer has received the following contributions:

From Mrs Elison, of Christ ch, Alexandria, D C, for missions in Texas, $5; a Churchman, (Bordentown, N J,) for Domestic Missions, 60; Sunday offerings, Grace ch, Providence, R I, 25; J Entwistle, jr, Phil, 1; St Ann's ch, Lowell parish, Rev T Edson, 50; Male Missionary Association of Grace ch, Phil, for missions in Delaware, Illinois, Kentucky, Tennessee, and Arkansas, 500. Total, $641.

THOMAS N. STANFORD, Treasurer,
New York, September 22, 1846. 139 Broadway.

Foreign Missions.—Since his report of September 8th the Treasurer acknowledges the receipt of the following amounts:

From St John's ch, Waterbury, Ct, for Constantinople, $160; Mrs F, Mrs N Hainson, and Mrs N Taylor, Berryville, Va, 3d annual payment, education of Richard Hooker Wilmer, Africa, 20; Grace ch, Sunday offerings, Providence, R I, 67; do, Africa, 6; St Ann's ch, Annapolis Md, 23 54; J B Parker, Esq, Burlington, N J, for Constantinople, 20; a communicant of St Paul's ch, Augusta, Ga, 3d annual payment. for Africa, 40; young ladies of Christ ch, Alexandria, for education of a child under Rev Mr Graham, China, 25; Mrs Custis, Arlington, Va, 5; Misses M and J Manderville, for instruction of native teachers, Athens, 5; a gentleman of Grace ch, Clarksville, Ga, per Rev Mr Mower, 20; Trinity ch, Fairfield, Ct, per Rev N E Cornell, rector, 12 55 Total, $404 09.

J. SMYTH ROGERS, Treasurer,
New York, Sept. 22, 1846. 69 Wall street.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received for "The Fund for Aged and Infirm Clergymen," since his acknowledgment of 7th July, the following contributions, viz:—

From Church of St John the Evangelist, Stockport, Rev Henry Townsend, $5; St Ann's ch, Morrisania, Rev Charles Aldis, 20; Church of the Ascension, Esopus, Rev J J Bowden, 2; St Peter's ch, Westchester, Rev Wm Powell, 13; St Michael's ch, New York, Rev Wm Richmond, 13 50. Total amount, $53 50.

C. N. S. ROWLAND, Treasurer
of the Convention P. E. Church, N. Y.
Sept, 22, 1845. 55 Water street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

Rev Wm Walton, subscription, $1; Mrs Morgan, donation, 1; Trinity ch, Wolcottville, Ct, Rev Henry Zell, 1; Richard Sell, subscription, 1; St Peter's ch, Westchester, Rev Wm Powell, rector, 6. Total amount, $10.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, September 15, 1846.

ANNUAL MEETING.

The Annual Meeting of the Protestant Episcopal Tract Society for the election of Officers and Trustees for the ensuing year will be held at the Church Depository, No. 29 John street, on Wednesday, the thirtieth day of September next, at 9 o'clock, A. M.

New York, September, 22, 1846.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:

From Trinity ch, after a sermon by Rev Dr Wainwright, $107 07; St Stephen's ch, 8 61; Rev Wm Walton, subscription, 2; Trinity ch, Walcottsville, Ct, Rev Henry Tell, 1; St Peter's ch, Westchester, Rev Wm Powell, rector, 5 56. Toial amount, $124 24.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Teasurer and Agent,
At the Depository, 20 John street.
New York, September 22, 1846

The Society is about printing a Prayer Book in the German language, and stand in need of liberal aid to complete the undertaking.

Advertisements.

Church Publishing and Bookselling Establishment.

TO STUDENTS.

HENRY M. ONDERDONK & CO., at the Church Publishing Establishment, 25 John street, have just received a large addition to their valuable stock of Theological Books. They offer many of the following at prices for less than they are usually sold.

Onderdonk's Episcopacy Tested by Scripture,
Potter on Church Government,
Barrow's Pope's Supremacy,
Wheatley on Common Prayer,
Bloomfield's Greek Testament,
Prideaux's Connexions.
Burnet's XXXIX. Articles.
West on the Resurrection.
Homilies,
Wake's Apostolic Fathers,
Murdock's Mosheim,
Henry's Christian Antiquities,
Hooker's Ecclesiastical Polity,
Hahn's Hebrew Bible,
Van Ess' Septuagint,
Pearson on the Creed,
Hobart's State of the Departed,
Magee on the Atonement,
White's Comparative View,
Leslie on Deism,
Chevalier's Apostolic Fathers,
Burnet's Reformation,
Gibson's Pastoral Letters,
Eusebius' Church History,
Horne on Infidelity.

Theological Students are particularly invited to give them a call before ordering their libraries.

H. M. O. & Co. have just published—
The Complete Works of Bishop Horne, 2 vols. 8vo.
Self-Examination, 2d edition.
Christian Shepherd Guiding the Lambs of his Flock.
Bishop White's Opinions of Theological Points.
Household Liturgy, &c. &c. Sept. 26.

ORGANS FOR SALE.

THREE small Church Organs of eight and six stops. Also two beautiful Parlor Organs. The whole will be sold cheap on application at the Manufactory, 293 Bowery. DAVIS & FERRIS.

September 26—4t§

Poetry.

From the Knickerbocker.

THE MOTHER'S PICTURE.

It was an eve of summer. The broad sun
Had poured his last beam on the slanting hills,
And in the vales the panting flowers looked up,
Asking the Twilight's presence. Soft she came,
Bearing her chalice of refreshing dew,
And like a nurse, flinging with gentle hand
Her misty mantle o'er them, bathed each leaf,
And bade the fitful and inconstant breeze
Fan with its cooling wing the languid rose,
And lull the infant blossoms to their dreams.

And at this hour a youthful mother sat,
Beside the open casement, but her eye
Looked not on Nature's freshened loveliness.
She recked not of the gathering twilight's haze,
Nor how the stars were coming out in heaven;
Her heart was all too sad, for at her side,
The one fair child who cheered her hearth and home,
With face averted stood, and eyes that drooped
Beneath her glance, and told in broken words
The story of his grief.
                                        The boy had sinned:
It boots not how, nor wherefore; but his soul
Was burdened with the memory of his fault,
A cloud was on his spirit's happy light,
And ere he sought his pillow, he had come
To breathe it sadly in his mother's ear.
With circling arm she pressed him, and her voice
Was low, yet earnest, as she spoke of One
Who cannot look upon inquity:
Bade him remember how each sinful deed
In heaven is writ, by angels, and knelt down
In the dim star-light with her erring child,
And prayed with all a mother's pleading love,
That God would pardon him.
                                        Time passed away,
And the boy's faithful monitor was gone.
Her voice no longer summoned him from sleep,
When the warm sunlight broke upon the hills;
No more upon his brow her soft hand lay,
When evening lured him to his pleasant couch:
There was no gentle smile to welcome him;
No questioning of all his daily tasks;
No morning salutation, nor the kiss
That pressed his cheek so lovingly, what time
He came to whisper her his fond 'good night.'
There was a new-made grave beside the church,
And she was resting from earth's weariness.

Months wore apace, and that grief-stricken boy
Found comfort only where his mother slept.
Thither at morn he went, when the pure dew
Lay on the grassy mound, and the white rose,
That he had planted when the spring was new
Looked fresh and beautiful. There would he sit
And talk to her whose ear was strangely closed,
And tell her of his loneliness, and pray
That she but once would come to him, but *once*
And whisper that in heaven she loved him still!

Years faded silently, and the boy grew
To early manhood; but a change had come
O'er the young spirit; at the flower's red heart
Revelled the worm that preyed upon its bloom.
His home was far away from that low mound
In the green church-yard, and he had forgot
In part the lessons of his infancy.
Evil had been his converse with the world,
And on his soul its foul pollution lay.
One whom he trusted with a brother's love
Had counselled him to do a daring deed;
Said, ''twas a thing of nought,' a few brief lines
Traced hastily, that would bring gold for each:
And he had hushed the 'still small voice' within,
And nerved him to the act.
                                        A moment more,
His hand lay tremulous upon the scroll,
When lo! 'an angel stayed him!' Suddenly,
As by some mighty spell, his restless eye
Glanced upward, and his mother's pensive face
Looked on him from the canvas!
                                        'Twas the same
That bent above his couch long years ago:
The same mild eye, with its deep, serious gaze,
Meeting his own so pleadingly. No voice
Came from those silent lips; and yet they spoke
With an archangel's eloquence: "My son,
God's eye is ever on thee!"—that was all:
The same low, thrilling words, so tenderly
Breathed in his ear when as a child he sinned;
Fresh o'er his heart his mother's lessons came,
As when at first she spake them, and he flung
The fearful record of his crime away,
And kneeling there in humble penitence,
He prayed in very bitterness of soul
His mother's gentle spirit still might be
The guardian angel that should lure him on
Through the dim mazes of his future way.

M. N. M.

Communications.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. LXXXVI.

FEAST OF ST. MICHAEL AND ALL ANGELS. SEPTEMBER 29th.—There is no fact more clearly asserted and recognized throughout the Bible, or more essentially connected with its whole current of narrative, precept, and doctrine, than the existence of the glorious and holy beings to whose honor, and the celebration of whose virtues, this festival is consecrated by the Church. They are represented as purely spiritual, and invisible to men in the body, although sometimes assuming visible and possibly material forms; as countless in number, and of various orders; as engaged in sublime acts of worship and adoration in the heaven of heavens, the place of God's essential presence; as being thence sent on embassies to various parts of the universe for accomplishing purposes of Jehovah's will; as bearing a special commission for the protection, defence, and guidance of good men during their earthly pilgrimage, and for conveying their souls, when severed from their bodies, to the rest and happiness of paradise. The attentive and diligent reader of the Bible is familiar with these points. They are among the most prominent on its sacred pages. He sees the very best reasons for acceding to the Church's appointment of a holy festival in honor of beings so exalted in the scale of created intelligence. If the wise, the brave, and the good among men are to be had in honor, their deeds to be celebrated, and their names reverenced, both while living here, and when removed to the world of spirits, enough surely has been recorded by the Holy Ghost of these angelic beings, to render it meet and right for the Church to give them a share in her commemorative celebrations.

The Collect for the day presents two views of the holy angels, the first relating to their fidelity in the service of God in heaven; the second, to their ministrations for the succor and defence of men on earth.

Ready ministers of God's will, He but speaks the word, and His pleasure is accomplished by them. Devoted to His honor, they are unwearied in homage around His throne, and ever alert in fulfilling His requisitions. And powerful indeed is the claim of gratitude that binds them to this fidelity. Their happy lot is one of distinguished blessings. Heaven is their home, where they enjoy perpetual experience of its glories and felicities. Can God have a stronger claim on the grateful devotion of any of His creatures?

Yes, there is a stronger claim. It has been laid upon *man*. The angels in heaven have not forfeited their native excellence and virtue. Man has forfeited his. They were never made subjects of redeeming love. He has been. They continue what God made them. He has thrown from him his glorious first estate. In this his self-wrought degradation and ruin, God interposes—as He never did for angels—to restore mankind. In the execution of this plan of unspeakable love and mercy, the Eternal and Only Begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, being of One Substance with the Father—HE came down from heaven, and took on Him, not the nature of angels, but the seed of Abraham—the nature of man. He took the Manhood into God.

> "—— angels no such love have known,
> As we, to wake their song."

O may He, the brightness of whose immediate celestial presence excites and warms the devotion, gratitude, and love of His heavenly worshippers, send His Holy Ghost and pour the excellent gifts of the same virtues into *their* hearts who, made a little lower than the angels, and sinking themselves to a vast and grievous inferiority, have yet been more honored than they, and been made subjects of more stupendous exercises of divine love and compassion!

Some of the angels rebelled against Heaven's high will, and are now suffering for it banishment from their first estate of bliss to everlasting wretchedness and despair.* But theirs was not ingratitude for a Redeemer's love. They sinned not against the covenant of grace. O where shall they appear who die impenitent under a dispensation fraught with such a mystery of mercy as that under which man is placed!

Whether this fall of the angels is the matter set forth in the sublime scene revealed in the portion of Scripture appointed for the Epistle for the Day; or whether this is rather a figurative description of the Church militant's struggle with its enemies on earth, has been differently conjectured by learned men. This, however, is a point on which, as we cannot conceive of certainty as at all essentially connected with edification, so neither can ignorance or uncertainty be a bar to it. It is a wise part of our probation that the Divine Word should contain statements and narratives of deep interest, and evidently stupendous import, of whose meaning, however, we are to have no certainty while in this imperfect state. And it is wise in the Church to include such passages in her solemn public recitals, for the great spiritual good to her members of the exercise of meek and unquestioning confidence that all is right in the Holy Book, that God hath done all things well, and that He will cause all things to come to pass so as most to promote His honor and glory, and set forward the spiritual and eternal good of His people; though as yet our vision be but as through a glass darkly.

Similar remarks may be applied to the further record of St. Michael in the second lesson for Evening Prayer. But whatever may be the proper view of this transaction, there is a moral connected with it of great practical value. It is said that St. Michael, in his contest with the devil, "durst not" (would not venture upon such a departure from the holy proprieties of his nature) "bring against him a railing accusation, but said, The Lord rebuke thee." Of course against such an opponent we can hardly conceive of any accusation being a railing one in the sense of misrepresentation, and false charging. The passage is a pointed and perpetual condemnation of the lamentably prevalent fondness for dwelling in reproachful language on even the known or honestly believed faults of others, and cloaking a vindictive and censorious temper under an apparent zeal against vice and the vicious. It is by no means the character which most approximates to angelic purity and holiness, that is most prone to railing accusation, even in contention with the unworthy and the erring.

We are not told for what particular offences the fallen angels were condemned and punished. From the very nature, however, of angelic beings, we gather that they must have been sins of intellect, of spirit, and of heart. Such sins make obviously the deepest inroad on purity, integrity, and innocence of character. And as man, in his intellectual, spiritual, and moral properties, partakes of the nature of angels, the tremendous consequences of such sins in their case should be a serious lesson and warning to him. The eye of fellow man can detect only what is overt. Nothing else can be reached by the penalties of human law. Not so with the rule and compass of *His* judgment who sees the heart, and has naked before Him all its desires, purposes, passions, tempers, dispositions, and affections; and in the proud boaster of freedom from outward offence may detect the greatest meetness for condemnation to the wretched lot of the devil and his angels.

This festival should lead us to prayer to God that by His appointment we may be blessed with the ministrations of the holy angels.

This, it will be at once perceived, is effectually distinguished from the unchristian and uncatholic abuse of offering prayers *to* the angels or any of them. The presence about us of guardian angels, in at least occasional visits of mercy, is a beautiful, consolatory, and edifying truth, clearly recognized in Holy Scripture. Not a vestige of authority, however, is there to be found therein for making requests of any other beings than our fellow man in this world, save of God alone. And as the *object* of worship is a point which lies at the foundation of all religion, the idea is not for a moment to be tolerated, that any thing connected with this point—one of vital importance in the war of extermination which the Gospel at once declared against all other religions—would have been allowed, which was not inserted in the inspired record and rule that was to be the Church's guide in all future time. Nothing can be stronger or more pointed than the Gospel's prohibition of the union in worship of any other being with God. The obvious meaning of this must be, that our petitions are to be offered to none other. To feign any *kind* or *degree* of prayer or petition to any other invisible being as consistent with this prohibition, without authority or license from the same source whence the prohibition comes, is to introduce a priniple destructive, in its natural tendencies, to all of truth, piety, and virtue, which is found in Holy Writ.

The like utter destitution of Scripture authority characterizes the regarding of the angels as mediators for whose kind offices in our behalf with God we are authorized to pray to them. Men in this world are enjoined in Holy Writ to intercede and pray for each other, and to ask each other's intercession. But nothing bordering on this is to be fonnd in reference to beings of any grade in the invisible world. *This*, therefore, so far from being admissible as an allowed *qualification*, can safely be regarded only as an *infringement*, of that stupenduous will of God which embraces the doctrine, of the ONE MEDIATOR between God and man. Besides: to suppose that St. Michael, St. Gabriel, or any other angel, is a fit object of supplication, connected as this naturally is, in the Romish superstitions and idolatries, with liturgial provisions for prayers to him at the same time in distant parts of the world, is to ascribe to him the divine attribute of ubiquity, or presence every where at the same time; whereas angels, though purely spiritual, are nevertheless *finite*, and therefore capable of existence, action, and consciousness, in but one place at one time. Against all such departures from the faith once delivered to the saints, let a solemn Catholic protest be ever entertained by all true branches of Christ's Holy Church.

To Him, however, by whose appointment, and under whose control, the holy angels are ministering spirits, let our prayers be raised that their kindly offices may extend to us, that in the hands of their God and our God, they may be instrumental to our protection from danger, to our safe guidance through our earthly pilgrimage, and finally, when that pilgrimage shall have ended, to our soul's being borne to the rest that remains for the people of Ged. To this end, no prayer can be better adapted to the faithful and devout Christian's use, than the Church's beautiful

Collect for the Day.

O, EVERLASTING GOD, who hast ordained and constituted the services of angels and men in a wonderful order; mercifully grant, that as thy holy angels always do thee service in heaven; so, by thy appointment, they may defend and succor us on earth; through JESUS CHRIST our Lord.—*Amen.*

B. T. O.

---

* St. Jude 6.

For the Churchman.

"On motion of the Rev. Dr. McVickar,

"*Resolved*, As the sense of this Convention, that before closing its protracted and anxious Session, it would willingly record upon its minutes some expression of its deep sense of the overruling mercies of the Great Head of the Church, in guiding its deliberations to a harmonious and peaceful close. And its members, in now separating, would cordially unite in commending each the other to the blessing of God, and their beloved afflicted Diocese to the united prayers of all its members, through the appointed services and Holy Days of the Church."

Mr. Editor,—Above you have a resolution passed at the close of the session of the last Convention of this diocese. God grant that the approaching one may be begun, continued, and ended, in the like spirit!

Your present correspondent has humbly essayed, in a series of communications to which you have kindly opened the columns of your excellent paper, to stir up the minds of his brethren of the diocese by way of remembrance of the pious suggestion and recommendation in the closing sentence. His presuming upon this was dictated by the great dependence which he is accustomed to place on prayer, offered in true faith in our great Mediator and Intercessor, and in the spirit of genuine devotion which that faith is wont to foster. It is lamentably obvious that the Church is too prone to lean on worldly wisdom, adroit management, ingenious discussion, and political tact. Great is the danger hence arising of her being given up to eat the fruit of her own ways. Faith and prayer are her true safety. With these the humblest and least learned of her members may, from their closets, be vastly more instrumental of her good, than they who, without them, or with but faint and subordinate heed to them, take part in her councils, however learnedly and eloquently, and in the management of her affairs, with whatever industry and tact.

Happy indeed would I be, Mr. Editor, could I hope that by God's blessing, a goodly number of the clerical and lay members of the approaching Convention, have kindly received my humble efforts in the spirit in which they were put forth; and that those efforts tended, by the gracious influences of the Divine Comforter, to give their diocese a special place in their hearts' affections, when in the closet, in the family, in the temple—it may be in some good Christian parishes, at the altar, their holy day prayers have come up for a memorial before God. In all that they say and do, in that holy council, may men take knowledge of them that they have been with Jesus; and may He graciously give them a right understanding in all things pertaining to their trust as its members!

The feast of St. Michael and All Angels, calls us to contemplate these holy spiritual beings, as alwas doing God service in heaven, and by His appointment, succouring and defending us on earth. What fitting subjects of devout meditation and prayer in reference to the Convention! Let each member by faith look up, and contemplate the honor done to God, and the service and homage rendered Him round about His throne, by angels and archangels, and all the company of heaven; and then look down—rather look *within*—and ask if, in the same spirit, he is then, in his appointed and proper lot, rendering true service and homage to that God Who has made *one family* of His Church, both in heaven and earth, and has *one throne* for them all to kneel at. Let each one too press home, as meet for the most serious and heartfelt thought, the consideration, fully warranted by the word of God, that holy angels are present witnesses. What record are they to bear on high? What evidence is before the Church that succour and defence meet for *them* to render, is more depended on than that which is of the earth earthly?

I design, Mr. Editor, but to offer, in humility and love, and without enlargement, a few Christians thoughts for such use as may seem fit to your pious readers; and would close them with a simple narrative of Hooker's latter end, as given by his biographer, Honest Isaak Walton. After Hooker, being on his death-bed, had received the holy communion, he was observed to be "deep in contemplation, and not inclinable to discourse; which gave the doctor occasion to inquire his present thoughts. To which he replied, 'That he was meditating the number and nature of angels, and their blessed obedience and order, without which peace could not be in heaven; and oh that it might be so on earth!'"

FAITH.

There is such a thing as a pure and primitive constitution of the Church of Christ, when viewed apart from those outward appendages of wordly power, and worldly protection, which are sometimes mistaken as if they were as essential to the being of the Church, as they are useful to its sustentation. The history of the Christian Church in its early ages is a proof of the contrary; when it underwent various hardships and sufferings from the fluctuating policy of earthly kingdoms. And the same happened to the Episcopal Church of Scotland, at the revolution in 1688, when Episcopacy was abolished by the State, and the Presbyterian form of Church-government established.* By this establishment the Bishops were deprived of their jurisdiction, and of all right to the temporalities of their sees. But in this forlorn state they still continued to exist, and to exercise the spiritual functions of their Episcopal character: by means of which a regular succession of Bishops, and Episcopally ordained clergymen, has been kept up in Scotland, under all the disadvantages arising from a suspicion of their being disaffected to the crown, and attached to the interest of an exiled family. While attempts were making in behalf of that family, a variety of circumstances rendered it impossible for them to remove this suspicion, notwithstanding the many inconveniences and hardships to which it exposed them. All they could do was to conduct themselves in such a quiet manner as might at length convince the government they had nothing to fear from a Scotch Episcopal Church; and consequently that there was no necessity for the execution of those severe laws which, on different occasions, had been enacted against it.—*Jones of Nayland.*

I shall not make any declarations about my own sincerity: I am content to leave that to God, and to let all the world pass what judgment they please about it.—*Law.*

---

* It is notorious that the violence of the adverse party against the Episcopal Church in Scotland began *before* the government under King William was settled: when it could not be known by experience whether they would join with it or not. Before the Convention met, their clergy were forcibly driven from their churches, and their possessions seized.

It is an essential and fundamental principle of every well-ordered earthly kingdom, that no man may presume to receive any public office within it, nor to act and speak in the king's name, without express warrant from him, or from those whom he has empowered to grant suoh commission. Nor is it enough for any man to fancy and persuade himself that he has got such a commission; the ordering, nay, the very existence of the kingdom, requires that he shall be able to adduce to others reasonable proof of this: otherwise, as in the case of a magistrate, neither will the king enforce, nor even the turnkey obey, the warrants he may sign. Common reason would lead us to conclude that if the Church is God's kingdom upon earth, the same principle must obtain in it, as essential and fundamental; and that no man may presume to exercise any public office in the Church, nor to act and speak in the name of God, without express warrant and commission from Him, or from those whom He has empowered to grant such commission. Accordingly in the Articles of the Church of England we find it expressly laid down:—"It is not lawful [*God's law is here intended*] for any man to take upon him the office of public preaching &c., ministering the sacraments in the congregation, before he is lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be called and chosen to this work by men who have public authority given unto them in [*not by*] the congregation, to call and send ministers into the Lord's vineyard." Art. 23.—*Percival.*

So manifold are the diseases to which the body of man is become subject, that, in a treatise of a Dr. Richard Banister, 113 diseases are mentioned as incident to the *eyes and eye-lids* only. See Biog. Dict.—Whether the *mind's eye* be liable to fewer,—may be questioned.—*Bp. Horne.*

To preach *practical* sermons as they are called, *i. e.*, sermons upon virtues and vices, without inculcating those great Scripture truths of redemption, grace, &c., which alone can incite and enable us to forsake sin, and follow after righteousness, what is it but to put together the wheels, and set the hands of a watch, forgetting the *spring* which is to make them all go!—*Bp. Horne.*

Advertisements.

SCHOOLS.

NEW YORK HIGH SCHOOL,
FOR THE EDUCATION OF YOUNG LADIES,
259 Greene street, between Clinton and Waverly-Place, near Washington Square.

THIS INSTITUTION, under the management of Professor and Mrs. VILLEPLAIT, who are aided by the most accomplished assistants, will open for the reception of pupils on Monday, the 7th of September.

For further particulars see Circulars, which may be had at the office of this paper, 12 John street, or at the Institution. Sept. 5—6t$

ST. MATTHEW'S HALL,
Port Colden, Warren county, N. J.
REV. P. L. JAQUES, *Rector.*

THE Winter Session of this Institution for boys, will commence on the 2d of November next. Terms, per session of five months, $75, payable *in advance*.

Music, Drawing, and Painting, extra.

For further information, or the admission of pupils, apply to the Rector at the Hall.

September 5—tf

ST. PAUL'S COLLEGE.—The duties of this institution will be resumed on the first Monday in October.

The Prospectus may be had at the Church Depository, 20 John street, New York, or by addressing the subscriber,
J. G. BARTON, Rector.
College Point, N. Y,

MRS. OKILL will be prepared for the return of her pupils on Monday, the 14th of September.
Nos. 8 and 10 Clinton Place, Eighth street.
New York, Aug. 19, 1846.
August 22—6t

WANTED, a situation, a young (married) man, student of Trinity College, Dublin, who for the last few years has devoted his time to the education of youth in the Classical and Mathematical branches, &c.—has also had some experience in business. Would be satisfied with a moderate compensation, employment being the main object.

The best references given. Address P. D. T., at this office. Sept. 5—4t*

WANTED, at St. Matthew's Hall, in a few weeks, a young man to assist in the Lower, or Village Department of the Institution. He must be a communicant of the Episcopal Church, and bring *good* testimonials of character and acquirements. A moderate salary, with board, &c. in the family, will be given.

Address, post paid, Rev. P. L Jaques, Port Colden, Warren county, N. J. Sept. 5—tf

TO PARENTS AND GUARDIANS.

A CLERGYMAN in the country, having engaged an accomplished lady as Teacher to his little daughter, seven and a half years old, would receive into his family two or three more little girls of about the same age. They will be at all times under the *special charge* of the teacher, and will receive in all respects, the same faithful attention and care of his own child.

Terms—$136 per annum, *one half to be paid in advance.*

Apply to Mr. Floyd Smith, at the Churchman office, No. 12 John street. Sept. 5—tf

TEACHER WANTED.

A YOUNG GENTLEMAN who can give instruction in the higher English branches will find a situation every way desirable in a Female Seminary in Virginia—where but a few hours of his time daily will be required, and ample facilities afforded for private study. The arrangement may be temporary for the Winter, or permanent, if mutually agreeable. He will be expected to enter upon his duties on the 1st of October.

Apply at this office.
September 12—tf

A CLASSICAL and English School for boys will be opened about the first of October in a building now erecting for the purpose, in 24th street, between 4th and Lexington Avenues.

The school will be under the supervision of the Rev. Lawson Carter, the Rev. Dr. Henry, Professor of Philosophy in the University of New York, and the Rev. S. L. Southard, Rector of Calvary Church. Persons desiring further information can apply to either of the above mentioned gentlemen.

September 12—tf

CHURCH MUSIC.

A GENTLEMAN AND DAUGHTER wish situations in an Episcopal Church Choir, as Bass and Second Treble, have been a number of years attached to Church Choirs as amateurs, and now desire a moderate compensation if approved of, after trial. Refer to Floyd Smith, Esq., Churchman office. Sept. 5—4t

YOUNG LADIES SCHOOL,
No. 6 Abingdon Square.

MISS FORBES will re-open her school on Monday, September 7th.
August 29—2t$

TRINITY SCHOOL, No. 76 VARICK ST.
REV. WILLIAM MORRIS, RECTOR.

THIS Institution consists of a Classical and an English Department.

In the former, pupils shall go through a thorough course of Classical and English Education.

In the latter, strict attention will be paid to the preparation of pupils for commercial pursuits.

In both departments religious instruction shall be given both of a general nature, and especially in the doctrine and discipline of the Protestant Episcopal Church.

TERMS.

History, Elocution, Composition, Astronomy, Philosophy, Chemistry, Mathematics, Orthography, Writing, Arithmetic, Geography, and Grammar,	$10 00
Latin and Greek, including the English course, -	12 50
French, Spanish, &c., each	5 00
Stationary, - - - - - -	50
Fuel for the season, - - - - -	1 00

BOARDERS.

The Rector proposes increasing the number of pupils residing in his family to twelve. There will be vacancies for three the first of May.

Board, tuition, &c. $50 per term of twelve weeks.

Modern languages and Music extra.

The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.

The first Term commences September 1st, and ends November 23d. The Second Term commences November 24th, and ends February 15th. The Third Term commences February 16th, and ends May 9th. The Fourth Term commences May 10th, and ends July 31st.

TRUSTEES.

Right Rev. Benjamin T. Onderdonk, D. D., President, Revs. Thomas Lyell, D. D., William Berrian, D. D., John McVickar, D. D., Samuel Seabury, D. D., L. Jones, J. H. Price, J. M. Wainwright, D. D., T. H. Taylor, D. D., B. I. Haight, E. Y. Higbee, D. D., Murray Hoffman, Wm. H Harison, D. A. Cushman, Abel T. Anderson, John Stearns, M. D., W. H. Hobart, M. D., C. N. S. Rowland, Anthony J. Bleecker, and John W. Mitchell.
April 18—tf.

COLLEGE OF ST. JAMES,
Near Hagerstown, Md.

THE next term opens on Monday, October 5th. For admission, or further information, apply to
JOHN B. KERFOOT, Rector.
August 22—6t

MISS SAGAR AND MISS BALLOW will re-open their Boarding and Day School for Young Ladies on Monday, the 14th of September.
10 Albion Place, 4th st.
Aug. 29—6t.

CHURCH SCHOOL, for English and Introductory Classical Education, (10, West Twentieth street,) Under the supervision of the Pastor of the Church of the Holy Communion.
W. B. STOUGHTON, Teacher.
Re-opens on the first Monday in September.
August 29.

MISCELLANEOUS.

THE CHURCHMAN'S PRINTING OFFICE.
11 SPRUCE STREET.

ALL styles of Book, Pamphlet, and Job printing executed with neatness and despatch. Orders may be left at the Church Publishing and Bookselling Establishment, No. 25 John st., or at the office, No. 11 Spruce st.
HENRY M. ONDERDONK & Co.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture the above instruments, of superior quality, and at advantageous terms.

He was the first to introduce into this country those admirable and most useful instruments, Church Barrel Organs, which for country churches where organists cannot be procured, are invaluable.

For the last six successive years at the great Fair of the American Institute in this city, he has been awarded the first premiums, viz: Gold and Silver Medals, for the best Organs exhibited.
GEORGE JARDINE,
aug 9—y 83 Anthony st., next door to Broadway.

TO CHURCHES.

THE undersigned having had many years' experience in the Upholstery business, are prepared to execute all orders for the furnishing of Churches with cushions, desk and pulpit trimming, curtains, aisle and chancel carpets, &c., at short notice, and on reasonable terms. Having a large and superior stock of goods always on hand, there will be no delay in fulfilling orders.
G. P. & J. GRATACAP, 31 Maiden Lane.

☞ Orders sent directly to us, or to HENRY M. ONDERDONK & Co.'s Book store, will meet with prompt attention. may 16—y

BOOKBINDING.

THE Subscriber respectfully informs the public that he continues to carry on the above business in all its branches. All orders punctually attended to.

Reference is made to the following gentlemen—Messrs. Stanford & Swords, at whose store orders may be left; Rev. Drs. Seabury, Anthon, Taylor, Higbee, and Smith; John S. Rogers, Esq., and S. H. Remsen, Esq.
WILLIAM ASHKETTLE.
September 5—yly

ORGANS.

THE subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also, two elegant Parlor Organs, in Mahogany polished cases.

Also, a Dumb Organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.
HENRY ERBEN,
sept 7—y Centre street, head of Canal.

ORGAN BUILDING.

THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to the productions of any other builders in the United States. Orders for Tuning and Repairing, punctually attended to.
THOMAS HALL, Nos. 80 & 86 Wooster st.,
dec 9—y near Spring.

MORRIS'S NATIONAL PRESS, a Journal for Home; a Repository of Letters; a Record of Art; a Mirror of Passing Events. Is published every Saturday, in the City of New York, at two dollars a year, in advance.

TO OUR READERS.

The Editor of *The National Press*, deeply convinced that religious and moral principles are essential to human welfare and happiness, will make it an object to guard its columns from whatever may militate against the true Christian character, or be offensive to pious readers. As it is, however, a secular paper, it is not intended to be an arena for religious disputation. But there will always be a recognition of the Gospel, as furnishing the only adequate test of truth and right in matters pertaining to human duty in every relation of life, with occasional inquiries into the bearing of Christian principles on subjects suggested by the current of events, and such occasional illustrations of the value of those principles, as those events may afford. Well written articles, in every variety of prosaic and poetical composition, favorable to the great interests of benevolence, charity, and good will to men, will always be welcome to our columns; which we will also be careful to supply with interesting authentic religious intelligence. It will be frank, and is perhaps proper, that we avow our own decided preference for the principles and system of the Protestant Episcopal Church, as they have generally distinguished the Diocese of New York. This, however, will never appear in a manner offensive to others. It is not our intention to open our columns to controversy; but while they will never be allowed for attacks upon the above mentioned principles and system, should they at any time have injustice done them in other secular prints, we shall consider it our duty to let ours be the medium through which fair play may be shown them.

Subscriptions, orders, remittances, and all communications, to be addressed (post paid) to
GEORGE P. MORRIS,
je. 20 No. 107 Fulton street, New York.

TRINITY CHURCH CEMETERY, NEAR MANHATTANVILLE, being now fenced, in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves and church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues, a choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. MORRISON, at the Vestry office, corner of Fulton and Church streets, from 9 A. M. to 3 P. M., and after that hour at 17 Clarkson street. The use of the Chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge, except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons using or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier, the ensuing season, twice a day—fare 12½ cents. Inormation as to the price of Burial Plots, &c., can be had at the Vestry office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

THE CHEAP ANCIENT AND MODERN BOOK STORE,
62 *John street, in the Basement.*

THE Subscriber returns thanks to the professional and scientific gentlemen, and the literati generally, who have so nobly patronized him since he opened the above establishment. He begs to announce that he has greatly increased his stock since his last *pronunciamento*, and adheres strictly to the system of having but one price, selling for cash, and charging the smallest profit the business admits of. He now offers to a discerning public, at prices entirely below what any other will sell for, 5000 vols. in Theology, Divinity, &c., among which are 600 vols. of the most famous sermons in the language, any one of which is sufficient to establish a first rate reputation for a young clergyman; 300 vols. in every branch of Moral Philosophy; 100 vols in Natural Philosophy and the exact sciences; 500 vols. Agriculture, Horticulture, Botany, and every subject relating to land, plants, and animals; 900 vols. Law Books; 600 vols. Medicine; a large collection of the Greek and Latin Classics, together with Hebrew, French, German, Italian, and Spanish books; 5000 vols. miscellaneous literature; a large collection of voyages and travels; rare books on abstruce, curious, and out of the way subjects; Commentaries on the Bible; American History and Archiology; Encyclopedias; old Folios of the divines of the 15th and 16th centuries; 2000 juvenile books. A large assortment of blank books, setts and odd vols. of the most celebrated periodicals, both religious and secular, and an immense mass of vocal and instrumental music, which, as before advertised, he will sell at less than one half the lowest price charged by the very cheapest seller in the city. His stock of Classical, Mathematical, and English school books is extensive, and at much lower prices than the same can be had at any other store.
Sept. 5—6t$ JOHN DOYLE.

CHURCH CUSHIONS, PULPIT FURNITURE, &c.

THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Trimming of Pews, Benches, and making Furniture for and Trimmings of, Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.
W. & G. CURTIS, Upholsterers in general,
aug. 3—y 449 Broadway.

BOOKS.

IMPORTANT WORKS IN PRESS, AND WILL BE published immediately by
STANFORD & SWORDS, 139 Broadway.

No. 1.

Bishop Brownwell's Commentary on the Book of Common Prayer. A new and *cheap* Edition of this valuable work, (of which S. & S. have become the purchasers,) in royal octavo.

2.

Recantation, or the Confessions of a convert to Romanism, edited by the Rev. W. I. Kip, Rector of St. Paul's Church, Albany.

3.

Puritanism not genuine Protestanism, a Review of "Hall's Puritans and their Principles," by the Rev. A. B. Chapin, author of "The Primitive Church," &c. &c.

4.

Selectæ e Patribus seu Theologia summa Clericus haud in utile in usum juventatis academicæ auctore H. M. Mason, D. D., *nearly ready.*

5.

Remains of the late Rev. Wm. Jackson, Rector of St. Paul's Church, Louisville, and formerly of St. Stephen's New York.

6.

Reasons for refusing to Consecrate a Church having an ALTAR instead of a Communion Table; or the doctrine of Scripture and of the Protestant Episcopal Church on "a Sacrifice in the Lord's Supper and a Priesthood in the Christian ministry," by Bishop McIlvaine.

7.

Also, will be ready in a few days, The Churchman's Reasons for his Faith and Practice, with an Appendix on the doctrine of Developement. By the Rev. N. S. Richardson, Rector of Christ Church, Derby Conn.

Just Published, for September.

THE YOUNG CHURCHMANS MISCELLANY. A Journal for the Young, containing religious and instructive matter, and illustrated with choice Engravings. Small 8vo., 42 pp. Edited by Rev. J. A. Spencer, A. M., author of "The Christian Instructed in the ways of the Gospel and the Church." Published regularly on the 1st of every month, at 191 Broadway. Price, $1 50 per annum.
July 11—yly

BALTIMORE BOOKS.

A FRESH Supply of the works published by Mr. Robinson, under the supervision of Bishop Whittingham, consisting of—
Bishop Bull's Vindication of the Church of England.
Discourses on Romanism and Dissent, by the Rev. William Dodsworth
Knox on the Eucharist.
Bertram on the Body and Blood of Christ.
The Church of England Vindicated, by Rev. Dr. Hook.
A Manual of Church Principles, by the Rev. W. D. Wilson.
Palmer's Letters to Wiseman.
Sewell's Christian Morals.
Essays on Anglican Ordination.
The Dead in Christ, by the Rev. Dr. McCullough.
Tracts on the Doctrines of the Church, in two volumes.
Also, The True Catholic, bound in 3 vols.
For sale at reduced prices, by
STANFORD & SWORDS,
August 29. 139 Broadway

☞ *At reduced prices, for Cash only.*
Published and for sale by
THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John street, New York:

BOOKS OF INSTRUCTION

Union Primer, - - - - - per hundred, $2 00
Prot. Epis. Sunday School Book, No. 1, " [illegible]
" " " No. 2, " [illegible]
" " " No. 3, " [illegible]
" " " No. 4, " [illegible]
Questions on the Sunday School Books, " [illegible]
Catechism No. 1, (Scripture Catechism,) " [illegible]
Catechism No. 2, (Catechism broken into short questions and answers,) " [illegible]
Catechism No. 3, (Catechism enlarged by Bishop Hobart,) stiff covers, - " [illegible]
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ, - - - " [illegible]
Beaven's Help to Catechizing, - - - " [illegible]
Lloyd's Catechism on the Evidences of the Bible, - - - - " [illegible]
Church Catechism, - - - - " [illegible]
First Truths, - - - - " [illegible]
Duty to God, - - - - " [illegible]
Church Primer, - - - - " [illegible]
Sunday School Liturgy, and Psalms and Hymns, stiff covers, - - - " [illegible]
Manual of Short Prayers for Children, " [illegible]
Harmony of the Creeds, - - - " [illegible]
Questions on the Book of Common Prayer, - - - - " [illegible]
Collects from the Prayer Book, " [illegible]
Questions on the Collects, stiff covers, " [illegible]
Catechism on the Collects, - " [illegible]
Epistles and Gospels from the Prayer Book, - - - - " [illegible]
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers " [illegible]
Manual of Oral Instruction upon the Bible, - - - - " [illegible]
Easy Questions for a Little Child, with answers in the words of Scripture, " [illegible]
The History of our Blessed Lord, in Easy Verse, - - - - " [illegible]
Bible Companion, vol. 1, Old Testament, " [illegible]
" " vol. 2, New " " [illegible]
Quest. on St. Matthew, part 1, stiff cov., " [illegible]
" " " 2, " " [illegible]
" " " 3, " " [illegible]
Questions on the Acts, 1, " " [illegible]
" " 2, " " [illegible]
" " 3, " " [illegible]

☞ A discount of 10 per cent. from the above prices is allowed to Sunday Schools, auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS.

CHEAP LIBRARY. *One Hundred Volumes* bound with muslin backs, and containing 158 books, put up under direction of the Executive Committee, for TEN DOLLARS. This is believed to be the cheapest Library in the country.

THE LIBRARY to this date, in 161 vols., of various prices. Total, $23,64 nett.

THE CHILDREN'S MAGAZINE, bound in 35 vols., of 144 pages each. Price for the set, $6,30 nett.

THE JUVENILE LIBRARY, 6 vols., 32 mo. Price for the set, 87 cents nett.

BEAUTIFUL BOOKS FOR GIFTS.
In quarto form, upon superfine paper.

THE SHADOW OF THE CROSS. An Allegory. By the Rev. Wm. Adams. With elegant illustrations. Muslin, gilt, 62 1-2 cents; fancy paper covers, 25 cents.

THE DISTANT HILLS. An Allegory. By the same author. Similarly illustrated. Muslin, gilt, 62 1-2 cents.

SACRED ALLEGORIES. The Shadow of the Cross and The Distant Hills, in 1 vol. Muslin, gilt, $1.

THE DARK RIVER. An Allegory. By the Rev. Edward Munro. With 4 elegant illustrations. Muslin, 62 1-2 cents.

THE HISTORY OF OUR BLESSED LORD. In Easy Verse. With beautiful lithographic illustrations, &c. Muslin 50 cents; fancy paper covers, 31 cents.

THE CASTLE ON THE ROCK. With a fine wood engraving. Muslin, 25 cents; fancy paper covers, 12 1-2 cents.

FIDELIS, THE SOLDIER OF THE PRINCE OF PEACE. An Allegory. With a fine engraving. Fancy paper, 8 cents.

NEW LIBRARY BOOKS.

LUKE SHARP. A Tale of Modern Education, half morocco,	34 cents
THE DARK RIVER, " " "	30 "
THE FALL OF CRŒSUS " " "	31 "
THE CRIPPLE OF THE RAILROAD, "	15 "

☞ Address all orders for Books, and all remittances, to
DANIEL DANA, Jr., Agent,
may 16 Church Depository, 20 John street.

Agents for the Churchman.

New Hampshire.
Portsmouth—Rev Chas. Burroughs, D D, and George M Marsh
Vermont.
Burlington—N A Tucker, Esq
Middlebury—Harmon A Sheldon
St Albans—G G Smith
Massachusett.
Boston—Charles Stimpson
Rhode Island.
Pawtucket—David Le Favour
Connecticut.
New Haven—Croswell & Jewett, booksellers
Hartford—Henry S Parsons
New York.
Albany—W C Little, Esq, bookseller
Catskill—Charles B Pinckney
Schenectady—A A Van Voorst
Troy—Young and Hartt
West Troy—George H Lewis
Lansingburgh—Alex Walsh, Esq, (gratuitously)
Poughkeepsie—Grubb Arnold
Hudson—Milo B Root
Auburn—Thomas C Miller
Geneva—R S Doolittle
Utica—Isaiah Tiffany
Watertown—J F Hutchinson, Esq, P M
Unadilla—A B Watson
Oswego—Henry Adriance
Buffalo—W B & C E Peck, booksellers
Fayetteville—D L Farnham, Esq
Pennsylvania.
Philadelphia—R S H George, bookseller

Delaware.
Newcastle—Hon James Booth
Maryland.
Baltimore—H Colburn
Chaptico—J Biscoe, Post Office
Princess Ann—Wm W Johnston, Esq, P M
District Columbia.
Alexandria—Bell & Entwistle
Virginia.
Norfolk—George Rowland, Esq
Richmond—Joseph Gill
North Carolina.
Wilmington—A A Brown, Esq
South Carolina.
Charleston—A E Miller
Georgia.
Augusta—G McLaughlin
Alabama.
Mobile—William Kerr, bookseller
Mississippi.
Natchez—Breevoort Butler
Kentucky.
Louisville—Solomon K Grant
Lexington—William Iucho
Ohio.
Marietta—Arius Nye
Cleveland—Lewis Handerson
Michigan.
Jackson—P E Demill, Esq
Illinois.
Quincy—Henry H Hoffman, Post Office
Chicago—John H Kenzie, Esq
Missouri.
St Louis—R P Williams
Nova Scotia.
Halifax—Joseph H Graham, bookseller